

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., February 18, 1926

NEW SERIES
VOLUME XXVIII, No 7

H. J. McCool goes from a pastorate in Baton Rouge to Crowley, La.

A joint campaign is on in Birmingham to raise \$700,000 for the two colleges located there, Methodist and Baptist.

Brother C. C. Pugh, well known in Mississippi, goes from a pastorate at Montgomery to Eu-faula, Ala.

Dr. Sampey recently held a meeting at Furman University. He says:

"The Chapel of Furman University has been kept sacred to religious uses. It is not a mere assembly room where rooters for the various athletic teams pull off stunts to put pep into the student body. Nor is it given over to announcements by the different professors. The chapel period in Furman has been reserved for worship and the presentation of vital Christianity. It is as easy to preach in the Furman chapel as in a church. The very atmosphere of the place makes it easy for the preacher to press the claims of our Lord Jesus on the hearts and lives of the young."

They that sow the wind will reap the whirlwind. If young people are taught to discredit the Bible, by the Evolution text books in the public schools they soon show the results of it in the lowering of moral standards and conduct. The state schools have in many cases now become the hot bed of sin. Witness the recent investigation at Ohio University, the charge of frequent debauchery at the University of Missouri, the arrest of young men at the University of California for dancing in public naked. It is reported that in one high school in Mississippi nine girls were dismissed for immorality two years ago. An article a few months ago by Judge Lindsey in a well known magazine about high schools in Denver shows a fearful condition of rottenness. Isn't it time parents were interested in what is taught their children in the schools?

More funny things do happen! On the same day there came to this office information that some people suspected the Baptist Record of liberalism because it republished an article by Dr. L. R. Christie which had appeared in two other periodicals, and which was certainly not in harmony with the general Baptist thinking in these parts. On the same day there came to us the information that one man did not want the Baptist Record because it "attacked" Dr. Christie. So there we are! We are always glad to "tell the world" where we stand on any question whatsoever that relates to the Bible or the kingdom of God, or our policies or method of work. We have no fight on Dr. Christie. This is not a personal matter, and Dr. Christie thoroughly understands that. It is an effort to proclaim the whole truth as Baptists believe it. Dr. Christie is a fine gentleman, genial, versatile and virile. He can speak for himself. If there was any position which he took in his article on "Academic Ethics" with which this editor agrees we do not now recall it. But truth is like a torch, the more it is shaken the more it will shine. There may be some babies who resent any discussion or criticism, but men know that the way to get at the truth is by open and fair discussion.



Dr. McConnell and Dr. McGlothlin will be on the program of the Sunday School and B. Y. P. U. Convention at McComb City March 23-25.

JANUARY RECEIPTS BY STATE CONVENTION BOARD OFFICE

Budget Receipts.....	\$24,081.65
Specials	14,842.55

Total.....\$38,924.20

—R. B. Gunter, Corresponding Secretary.

The Prentiss Church puts the Record in their budget and Pastor Quin sends in the list of seventy names. This is only one of the many evidences of progress at Prentiss, which has a way of going forward.

A site for the proposed building of the Rockefeller-Fosdick church has been selected in New York City at 122nd St. and Riverside Drive. The cost of the building will be \$3,500,000; Gothic architecture.

It is a good sign of a wholesome situation when a countess from England is refused admission into the United States because her character is immoral. This is what happened last week by order of the immigration officials.

Brother C. E. Welch has accepted the care of the church at Goodman and is already on the field. We heartily congratulate these people on having a preacher that stands four-square for all that is good and knows how to preach.

Pastor W. R. Haynie of LeCompte, La., declines the call to Bethany Church of Mobile. He has been three years on his present field and has welcomed over 300 new members into the church, built a new church house and remodeled the pastor's home.

Mrs. M. F. Vanlandingham of West Point passed to her reward last week. She was the widow of one of Mississippi's most faithful ministers and herself a good and useful Christian. The sympathy of many friends goes out to her sons and daughter in the loss they sustain.

Mrs. Janie Cree Bose visited last week the girls in all our Baptist schools in Mississippi telling them something of the work of the great Training School in Louisville, of which she is the head. She and the school have a warm place in the hearts of Mississippians.

Some of our exchanges have been very forward to advertise a certain magazine which makes a business of ridiculing everything religious. We prefer not to accommodate said magazine by falling into its trap. Its purpose in sending the article on Baptists to other periodicals was to get all the free advertising possible. Excuse us.

At the Mississippi A. and M. College the students have indicated their religious preference as follows: Baptists 488, Methodists 426, Presbyterians 159, Campbellites 40, Episcopalians 28, Catholics 20, Jews 8, Lutherans 2, and the Unitarians, Christian Scientists and Russellites, one each.

From one source recently there came a quasi question as to the loyalty of the Baptist Record because we had not heartily advocated the special collection for foreign missions. Well, this is a funny world! Because we stand for the budget which is made out by the Southern Baptist Convention, and we stand with and for the action taken by the late State Convention, therefore the Record is not loyal.

The Baptist of Chicago is anxious to get liberals and fundamentalists together. It doesn't want any "creed" but thinks the liberals ought to "give assurance in terms that common folks can understand that its message preserves everything vital in values of the gospel". If that is not a "creed" what is it? Or is The Baptist in favor of a "creed" if only you don't call it by that name? Everybody has a creed, and those who don't believe in creeds no less than others.

Women in general do not "point with pride" to the representatives of their sex in official position. There are three women in Congress. One is a Jewess from California, a Republican and characterized as "wet". Another is a Roman Catholic from New Jersey, Democrat and wet. Another is an Episcopalian from Massachusetts, a Republican and wet. Mrs. Ferguson in Texas holds the record for pardoning criminals. Another woman is running for Congress in Kentucky. Her husband was sent to the pen for violating the prohibition law.

Modern translations of the Bible are always interesting and may be very helpful. They awaken study and inquiry and often bring a fine suggestion. But many of them must certainly be used with great caution or they are dangerous. This is true especially where the translation is by one person, and not by a group of people. The personal equation is sure to enter into any translation made by one person. And no one person can see or interpret all the truth. We are for the modern translations, but they should be used by people who can look into the Greek Testament and see if these things are so. A translator will consciously or unconsciously try to put over his own opinions and clothe them with the sanctity that attaches to the Bible. We are often struck with this in reading Moffatt's translation, which in many respects is a means of quickening interest and study. But you cannot without further investigation accept everything that he says.

Outstation Work From Kaifeng

By Hendon M. Harris

There are now thirteen outstations from Kaifeng, if Nankwan South Suburb be counted as an outstation. During the past year one hundred and one (101) converts have been baptized, men and women, young and old. One very interesting convert is a young Mohammedan of unusual promise. In the towns, cities and villages a wide door is open despite turmoil and opposition. There are now over six hundred Christians enrolled in the Kaifeng outstation field. As elsewhere the love of some has grown cold but there is a great band of men and women in the country who love the Lord. With the Bible School in Kaifeng and the Sunday Schools and regular preaching services a considerable number are having a growing apprehension of what it means to live for Christ and work for him in China. How we praise God for these who have accepted Jesus as Savior, but there are yet hundreds of thousands in this field who have made no profession of faith and who have never even heard the Gospel message in any adequate way if at all. I estimate that there are seven hundred thousand souls in our outstation field who will have to hear the Gospel through us if they ever hear it at all.

Our country churches are sending up boys and girls to Kaifeng to be educated and we are now raising up a generation of children who have never bowed to idols but from their youth have loved and revered the Word of God. They are the hope of China. Reverently do we salute the China that is to be and with tremulous hearts do we watch the young life of our churches begin to stir and take the reins of authority and responsibility. May the Chinese increase in leadership and the missionary decrease until the Chinese church is self-sustaining, self-propagating and autonomous.

Miss Addie Estelle Cox, now on furlough, has done noble work among the women and children in the outstations from Kaifeng. Her return in the autumn is eagerly awaited. Miss Grace Stribling is now giving herself without stint to visiting the country (outstation) chapels. She has found great joy in this work though to most it would be counted a labor of great privations to live constantly among village folk in China. Miss Viola Humphreys is soon to take over the outstations of Li Tso and Chu Hsien. Chen in addition to Hsing Long Chi. The Nankwan Schools are making great progress under her direction. It is greatly stimulating to have these three consecrated, single women throwing themselves so enthusiastically into work among the masses.

It is now a little over fifteen years since this present writer landed on the shores of China. In a few months he returns home to America on furlough. What great changes have occurred in these years. This writer was not really a volunteer for China—but a conscript. Every fiber of his being rebelled against coming to China. It was with bitter weeping and agony of spirit that the surrender was made to leave all for Christ's sake and become what he hated most of all to be, a foreign missionary. This surrender was made in New York Hall, Room No. 210, Southern Baptist Theological Seminary, on Friday night, March 1, 1907, at about eight P. M. That hour changed my whole life. Coming into the interior hundreds of miles from the coast, without language or any experience of China, I planned to begin evangelistic work in the country. After studying Chinese for a time, I began to go into the villages. There were no chapels, no evangelists, no Christians; in a word, as some of our colored brothers might express it, "There was no nuthin'." From the very foundation and in about twelve years time, we have these thirteen outstations, fifteen evangelists and two Bible Women with over six hundred Christians. With God's help we trust that even greater progress is just ahead.

MEETINGLESS REVIVAL

So many letters of inquiry have come to me about the "meetingless revival" we had recently in our church that I am impressed to send you this sketch for whatever it may be worth to others who have the evangelistic passion.

Nothing original or unique is claimed for this recent experience. It was merely the combining and spiritual capitalizing of recognized methods of evangelistic appeal which have been in use all through the years and all over the world. These revealed and tested processes need no revision, but constantly changing circumstances will furnish abundant opportunity for fresh applications and combinations of ways of winning the lost.

In these more recent years, a number of things have seemed to conspire to make the local church meeting a much more difficult problem than in former years. There may be a multitude of ways to account for this fact. For one thing, the organization of community life is such that the announcement of a meeting in a local church does not make the same appeal to the imagination of the neighborhood as in the former days when neighborhood life revolved around and headed up in the local churches. The drive of the schools to keep the pupils loaded up with ever-increasing study tasks prevents any general attendance of the young people. It takes some extraordinary attraction to make them anything like regular attendants at a conventional local church revival. On the other hand, more efficient and faithful work on the part of the Sunday Schools, and the Christian workers generally, has resulted in the much closer gleaning of the evangelistic harvest fields. That is, our most immediate constituencies are much more thoroughly evangelized than formerly. The present problem, therefore, is the reaching of a second line constituency, a group made up of those who do not attend usual special meetings. Every good pastor has a long list of them for whom he prays and works.

One way of reaching this second line group is the great community meeting in which all the Christian forces get together in a great campaign. There are certainly some values in meetings of this sort. It is needless to deny that there are some serious problems as well. Virtually all of them I have known have resulted in some outstanding works of grace which call for profound gratitude to God. Sometimes they leave some other things, not nearly so gratifying. On the whole, though, they do develop an effective attack on a sector of our unconquered territory which has made many people believe that they are the only available means of getting this result.

Without attempting to discount any other means, my own conviction is that we need nothing more than a practical emphasis on the age-old method, with manifold adaptations of personal evangelism. Our recent victory was merely a venture in that direction.

Knowing the difficulty of securing the attendance at church services, particularly through the week, of those whom we wished to reach and enlist, I decided that instead of spending energy in a probably futile attempt to induce them to come to me, I would go to them. I set aside two weeks for daily definite personal work. I gave at least ten hours a day to this wonderful service. I intended at the beginning, not very wisely however, to make it a purely personal campaign, and see what just one person could do who deliberately surrendered himself to the definite work of winning men to Christ. Fortunately, that mistake corrected itself. The secret found a way out, and others caught the contagion and very quickly many were laying themselves out in the same cause. The Pastor said "I go a fishing", and they said "We also go with thee".

The appeal was a two fold one. First, we made the definite appeal for present decision for

Christ. We sat in their homes, and behind their desks, and looked into their eyes across counters, and in the shops, and besought them to give their hearts to Christ, and their lives to His service in the church. Second, we appealed to the gang instinct to persuade them to follow up their decisions. We began by saying to them that we were going to have at least 25 people to unite with the church at the regular morning service at the end of the two weeks. We quickly raised this figure to fifty, then to seventy-five, then a hundred. We invited and urged them to join the happy company, saying "Come thou with us and we will do thee good." Now, while none of us believe in a man joining the church because others are doing so, we have discovered that when others are doing so it is much easier to get them into action. They do not like to travel alone. We promised them company. We pressed home the idea that men must decide individually for Christ, but the apostles set the example of rounding up a considerable company for joining the church, and for baptism.

The result was that eighty-two joined the church at the service appointed, and six more at the evening service, making eighty-eight for the day. For the month from the middle of December to the middle of January we received one hundred and twenty-five into the fellowship of the church. Already, some of our folks are suggesting that we have another "meeting-less revival", and as soon as we get up a new list of possibilities to furnish definiteness to the undertaking, we shall be off again. And so the church is becoming its own evangelist. Simple enough? Yes, but it is wonderful. Try it.

—L. R. Christie.

BUSINESS EFFICIENCY COMMITTEE
REPORTS PROGRESS

By Austin Crouch, D.D., Chairman

The Business Efficiency Committee of the Southern Baptist Convention held its first meeting in Nashville, Tennessee, on January 5th and 6th.

The meeting followed that of the Future Program Committee. On the night of the 5th, the committee held an open meeting, asking for suggestions. Men who are interested in denominational affairs from all over the South were there. Many helpful suggestions were made.

This meeting revealed the fact that there is widespread interest in the business affairs of the Southern Baptist Convention and its agencies.

On January 6th, the committee discussed many phases of our denominational work. Subcommittees were appointed to investigate matters of vital importance.

In its report to the Southern Baptist Convention in May the committee plans to present to the brotherhood a bird's eye view of the work of the Southern Baptist Convention and its many agencies, together with the Convention's relationship to other bodies.

The functions, plans, policies and programs of each and every agency of the Convention will have the consideration of the committee. The business methods of each agency, as far as possible, will be studied.

The committee realized how difficult and how delicate is the task before it. It will suggest changes only when the facts in hand justify such changes. It will, therefore, be painstaking in gathering facts.

The desire and purpose of the committee is to do constructive work. It has every interest of the denomination at heart. It does not want any cause to suffer; rather it wants every cause to have proper emphasis. That all the interests of our work may be crowned with success is the desire of the Committee. To this end the committee will give time, thought, prayer and energy to the study of the task committed to it and in the preparation of its report.

OBSERVATION AND COMMENT

Dear Brother Editor:

In a recent "observation" I said preachers move too often; but I do not mean to say that the fault is always in the preacher. On the contrary, I believe the mistake is usually in the church. The tragedy of the situation is that many churches are so worldly and unresponsive to spiritual leadership; yea, so unresponsive to the call of God to consecration and service, that pastors must move on, or be crucified. Following is a case in point. This one may not be altogether typical, but it is not so unlike many other cases. He is a very devout, Godly man, a good preacher and fine pastor. He is a capable and faithful worker in the Master's Kingdom. He succeeded after years of labor in leading his people in erecting a splendid house of worship. Of course, this was done over the opposition of a few and the indifference of others. In the meantime the church had increased considerably in membership and influence. Now, they are a large, wealthy, influential congregation, worshipping in a handsome new building; they have become proud and ambitious; they want a more brilliant preacher, a popular pulpit orator, one who does not offend or irritate any one by his preaching. A few of the leaders hold a secret conclave and appoint Brother Deacon to inform the unsuspecting pastor that he should resign,—that "his usefulness here is at an end." Which suggestion was a lie sired by satan and hatched in hell. Of course, many members protested, a great majority were loyal to their pastor. But some who held the purse strings had set their hearts on the preacher's going,—and he went. The mass of the membership acquiesced "for the sake of the peace of the church." This is not fiction; it is a literal occurrence.

A few months ago this writer had the privilege of doing a little running around, and was in ten different villages and towns. In each place I came into somewhat close touch with the churches, and found that in eight of them there was complaints made against the pastors. Church members were finding fault with their pastors, and expressing their objections indiscriminately. Their complaints were about minor, if not insignificant matters. But evidently the criticisms were intended to bring about resignation. In fact, six of the eight preachers being lambasted have since resigned and moved. The other two, no doubt, are only awaiting an opportunity to do so. It was my pleasure to know pretty well all the men under fire, except one, and they are all honorable men and for the most part earnest, capable messengers of the gospel of Christ. Of course, they were all imperfect; if they had not been, they would have been extremely lonely mingling with the men and women of the churches. What is the trouble? And the solution?

More anon.

—Observer.

On last Sunday Mr. C. B. Hall was ordained to the ministry at the church in Fernwood. The council consisted of Brethren J. H. Lane, R. R. Jones, P. I. Lipsey and Professors Sellers and Haight of the Baptist Bible Institute. Prof. Haight is pastor at Norfield and Prof. Sellers supplying at Magnolia. Brother Hall is a promising student at the Bible Institute and stood a most satisfactory examination. He was formerly a railroad man and member of LeBelle Place Church in Memphis. He has been recently called as pastor of Fernwood church and his ordination requested. The examination was conducted by Brother Lane, sermon by the editor, charge by Brother Jones and the prayer by Prof. Sellers. Deacons of Fernwood, Magnolia and McComb were in the council.

BAPTISTS LAYING SIEGE TO THE GATES OF HELL

A Call to Aggressive Evangelism
By L. R. Scarborough

Christ says in Matt. 16:18 "The gates of hell shall not prevail against it". He is talking about his church. He pictures sin as a walled, entrenched, garrisoned, well-protected city and his churches as a well-trained, disciplined, organized, co-operative, aggressive, militant, advancing army attacking the gates and walls of hell and says, "The victory for my churches is sure. Not even the brazen gates of hell can withstand the evangelistic impact of my people." This is Christ's challenge again to His Baptist people throughout the world to go forward in a great persistent, constant, soul-winning campaign. It is also his promise of certain victory. We have come to another season of soul-winning in our churches. Most of our large churches in the South hold their meetings in the spring, the smaller churches in the main in the summer. Some of both kinds hold their meetings in the fall. The time for spring evangelism is here, or will be soon; and, as Chairman of a committee appointed by the Southwide Commission, I am trying to voice the call and the challenge of our Savior to our people, 'our leadership everywhere, to go in for a great soul-winning campaign this spring and summer. Our forces of leadership are abundant. I speak of our evangelistic pastors, the evangelists employed by our different boards and institutions, and the independent evangelists. All these constitute a dependable and great force. Back of these, ready for service, are thousands of women, laymen and young people in the different organizations of our churches. My earnest prayer is that God will infill this strong force of leaders with his enduing power for the greatest spring and summer campaign we have ever seen. The evangelistic record of Southern Baptists is incomparably great. The heights of glorious achievements of the past look down on us and challenge us to do better and more.

We are in a great battle against sin. The Captain of our salvation is the Lion of the Tribe of Judah. He would lead us to a great victory. We are bidden to put on the whole armour of God and be good soldiers and fight the good fight of faith under the leadership of Christ. We should make a determined, persistent, unflinching siege at the gates of hell this coming season. God is calling us to battle.

I mention some essentials of spiritual warfare.

1. An undefeatable leadership. A bold, aggressive, conquering spirit in those who are to lead in this siege against sin will guarantee victory. This leadership must be spiritual, soul-hungering for the lost, impassioned with the unction and power from God, waving high the banners of truth, going forward towards victory.

2. A compassionate constituency. Back of this leadership must be a compassionate people longing and praying and hungering for the salvation of the lost. "They that sow in tears shall reap in joy". "If thou draw out thy soul to the hungry", says Almighty God, then the Lord will guide thee step by step and make thee like a watered garden. The great bottom fact of Pentecost on the human side was a compassionate church back of the apostolic leadership.

3. An importunate spirit. We can get nowhere for God without prayer and the more importunate and prayerful we are the further we go. Compassionate importunity is the measuring line of progress in evangelistic campaigns. Oh, that our people would fall on their knees before God in a mighty importunity for lost men! This spirit must be co-operant and unflinching, full of faith and endued with power.

4. A heavenly-endued organization. We cannot win as we should in evangelism without an inspired and inspiring organization. "It is not by might nor by power, but by my Spirit, saith

the Lord". Jesus said, "Tarry ye until ye are endued with power" and again, "Ye shall receive power after that the Holy Ghost is come on you".

We should organize our churches in all the departments for a great campaign for souls, praying the power of God upon the organization.

5. A divinely approved message. We will not break down the gates of hell without the battering-rams of the truth. In these days of magnified heresies, our people must persistently preach the truth coming from the Word of God. Paul hammered the truth in the centers of idolatry as the only means of victory. So must we today preach Christ and him crucified as our supreme message.

Suggestions as to Method

As to the how of putting on this campaign, pardon a few suggestions.

1. Utilize every evangelistic agency in the churches.
2. Organize the associations for soul-winning.
3. Organize, train and inspire soul-winning bands in each of the organizations of the churches.
4. Put constant emphasis on evangelism in all the services of the churches.
5. Make special efforts to inspire personal workers to win people one by one.
6. If we expect Pentecosts we must practice prayer, soulful, importunate, continued prayer.

All our successes in stewardship, budgeting and putting forward the institutions of the kingdom of God will depend largely upon our evangelistic spirit and power. My prayer is that God will give Southern Baptists a new, aggressive attack on the gates of hell and that we shall hear this coming season the shouts of victory in hundreds of thousands of new-born souls.

COMPARATIVE STATEMENT OF RECEIPTS BY THE RELIEF AND ANNUITY BOARD FOR THE YEARS 1924 AND 1925

Received from states, January 1 to December 31:

	1924	1925
Alabama	17,676.04	5,567.81
Arkansas	1,391.83	3,247.12
District of Columbia	906.23	3,403.28
Florida	3,632.53	7,257.22
Georgia	25,857.13	17,862.76
Illinois	1,712.77	1,590.19
Kentucky	38,593.41	21,096.52
Louisiana	1,255.91	4,886.39
Maryland	5,392.29	3,794.06
Mississippi	6,752.22	12,100.98
Missouri	4,660.89
New Mexico	172.43	753.13
North Carolina	43,090.23	20,892.99
Oklahoma	4,107.01	4,320.06
Tennessee	21,730.38	13,900.59
Texas	30,250.00	26,285.30
Virginia	70,292.75	32,639.20
Oklahoma Debt	1,099.23
Total	272,813.16	185,357.72

Consider these figures for a moment,—\$85,455.44 less in 1925 than for 1924, and what they must mean to our beneficiaries. Think of old men of the ministry, going hungry; coming to such penury and want in old age as not to have sufficient food and clothing; being compelled to write in to the Board for shoes and blankets; and this in the Southland of a country which owns nearly half the gold of the wide world. No people ever had such a surplusage of wealth; the South was never so flooded with gold; Southern Baptists were never so numerous and never so rich; and yet, old preachers are largely forgotten, and our great Southern Boards go begging.

—William Lunsford, D.D.,

Corresponding Secretary.

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R. B. GUNTER, CORRESPONDING SECRETAR

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

On Saturday evening friends of Rev. and Mrs. P. A. Haman in First Church, Jackson, honored them with a dinner in the Sunday School room of the church. This was to commemorate the sixtieth anniversary of their wedding. Pastor W. A. Hewitt presided and a large group of friends were present, including the children and grand-children of Brother and Sister Haman in Mississippi, Arkansas and Texas. The dinner was elegant and then Dr. Hewitt introduced several two minute speakers. These included Rev. S. R. Young, a friend and neighbor of the honored couple for more than fifty years; Dr. J. R. Carter, a friend and former pastor of several of the children; Mr. Alvin Doty, who sang an appropriate love song; Dr. P. I. Lipsey, who has known and loved these good people for 25 years; Mr. T. M. Hederman, editor of The Clarion-Ledger, whose wife was baptized by Brother Haman. Last was the speech by Brother Haman, whose words were expressive of appreciation for kindness shown and of hope that he might be able to finish other work for the Master. It would not be easy to find two people who have devoted themselves more unselfishly to the good of others than have Brother and Sister Haman. On Sunday morning Pastor W. A. Hewitt preached on Anniversaries, and Mr. T. M. Hederman presented a check for \$120.00 to the couple, sixty each for their sixty years of married life. Mr. Doty sang "When You and I Were Young".

In the public press for some time past there have been intimations that the Fascist government of Italy was preparing to restore the temporal power of the pope and grant him sovereignty over certain lands in and near to the city of Rome as a papal state. The Fellowship Forum, published in Washington, gives a dispatch from a correspondent in Rome by way of Austria to avoid the censorship, to the effect that it is Mussolini's intention to appropriate the lands owned by American Baptists and Methodists in Rome and turn them over to the pope. The dispatch also says that Protestants in Rome are now kept under constant watch and their services interfered with by the fascists in the interest of Roman Catholicism. One Baptist preacher was arrested for speaking disrespectfully of the pope.

The Baptist closes a sensible editorial on The Balance Between Independence and Cooperation with this paragraph:

"Thus, for example, Baptists hold as matter of conscience the baptism of believers only and by immersion only. Historically and by common practice throughout the world this is a recognized character mark of the denomination. Any church which practices the baptism of others than believers or otherwise than by immersion directly challenges thereby the common conscience of the denomination, strains denominational fellowship, precipitates dissension, invites the danger of rupture and imposes upon the de-

nomination a problem of readjustment. That problem is how to prevent a rupture of denominational cooperation without invading the essential independence of the local churches."

Many friends will be interested to know that Brother T. E. Summers is happy and his work prospering in Columbia Church, Seattle, Washington. That seems a long way from home, but he keeps in touch with his father and mother, who are now at Beauvoir. Brother Summers graduated from Mississippi College and from Fort Worth Seminary, did his part in the World War as chaplain, had a soldier son buried in France, and after a pastorate in Arizona was called to Seattle. A recent Seattle daily gives a sermon from him and a good picture of him. His church is growing and a fine spirit of unity prevails in the membership, made up of people who come from the four corners of the earth.

A church member recently wrote the Record that it would be easy to get the paper in the homes of the people if the pastor would help by any public announcement or by any private effort, but he doesn't do it. Why he does not is beyond our knowledge. He takes the paper himself, will doubtless read this, but will not push a button to help somebody else who ought to read it. He has been requested by members to say something about the paper, but he forgets it. They do say that the pastor is the key to the situation. Will somebody shake the snorer!

A report from Athens Church in Simpson County tells of a good fifth Sunday meeting, large number present. W. F. Flynt led the devotional exercises. A fine talk by Moody Mangum, a good sermon by Brother E. E. Ballard, and helpful address by C. M. Grayson and Luther Gardner. An excellent dinner was served. The next meeting will be at Coats.

The meeting at Belzoni in which Pastor Hooks was assisted by Dr. J. W. Mayfield, resulted in forty additions to the church. The meeting moved quietly and steadily forward from the beginning. For eight days no invitation was given, and upon the first invitation twenty people came. Every good thing was strengthened by the meeting, and all go on their way rejoicing.

The Commercial Appeal published the substance of a good sermon recently preached by Pastor D. A. McCall in his church at Lyon. He handled without gloves the lawless situation obtaining. His people are to be congratulated on having a man who is not afraid to speak the truth, and they are the sort of folks to stand by him.

Brother D. O. Horne finishes his work at the Louisville Seminary in April. He is the kind of man we need in Mississippi. There are none better than those already familiar with the work and ways at home. A hint to the wise is sufficient.

The National Council of the Congregationalists commends to their ministers the "preaching of a gospel consistent with modern scholarship". Our contention is that modern scholarship should be consistent with the gospel.

Pastor Cooper earnestly requests prayer for the meeting at Blue Mountain beginning Sunday, 21st. Dr. J. B. Lawrence will preach, and Miss Clara Rivers will lead the singing.

The bureau of the census shows that while the population of the United States has increased in the past dozen years, the prison population has decreased.

Dr. George W. Truett assisted Pastor Duke in a meeting at First Church, Tampa, for eleven days. There were 155 additions.

THREE LESSONS FROM JOB

This means from the book of Job not simply from the character of the man himself. There are many things which make the book of Job interesting: the fact that it was probably the first book of our Bible which was written; the possibility that it was written by Moses; its testimony to the existence of true religion among a people who were not Hebrews; and the dramatic and personal element put before us. Imagine yourself at a movie and sitting through all these scenes in Job. It would give you something to think about for awhile. But thinking is a weariness to the flesh which this generation seeks to avoid by going to the movies.

The first lesson is one that everybody gets because it is easy, namely, the demonstration of the power of true faith in God to sustain one in the worst situation conceivable. Job is called the most patient man; not because he was submissive and uncomplaining. Submissive he was only in the sense that he did not let go his hold on God, but not uncomplaining. And not submissive in the sense that he was passive, or apathetic. He was painfully conscious that something was wrong. The whole world seemed topsy-turvy. He could not explain what was happening. The explanations offered by his friends he knew to be untrue. He maintained his integrity and would not plead guilty to charges he knew were unjust. Those who sought to comfort him only added to his irritation and suffering. But he still clung to his faith in God.

He would not be eased by the opiates of a false philosophy. He knew nothing of the religion or science which denies the existence of pain. He did not shield himself in the armor of stoicism. He believed that somehow God was dealing with him in a way he could not understand, but which could and he hoped would yet be made known. The religion of Jesus was not meant to save us from the discipline of temporal and physical suffering. But to make us triumphant in and through it all. The comfort of the Holy Ghost is not an opiate ministered to us to render us unconscious of pain. But Paul says, "It worketh in the patient enduring of the suffering". God will not lift us over difficulties or carry us around them, but he will safely lead us through them. He does not bridge all the streams nor quench all the fires, but he does say, "When thou passest through the waters, I will be with thee; when thou walkest through the fire, thou shalt not be burned". Job did not understand but he trusted. He complained a good deal, but he held on to God for God held on to him. He was faithful to his stand in the beginning of trouble: "Though he slay me, yet will I trust him". God has a reason though we may not know it. He has a purpose and it will be fulfilled. We can afford to trust him and to wait.

The second lesson from the book of Job is that we learn the revelations and the limitations of nature. Nature has much to tell us, and it is worthy of patient and careful study. The study of nature has enriched man's storehouse of knowledge, quickened his intellect and has furnished our homes with many comforts. It has enabled us to fight disease, and better still to prevent it. It has brought man at least partially into his original heritage from God, by which we were commissioned to replenish the earth and to subdue it. God made man in his own image and gave him dominion. This dominion he is gradually regaining by a more complete knowledge of nature, of God's works.

In the time of Job this was man's only source of the knowledge of God, if we include in this all that men had studied out and all the traditions which had been handed down. Man is himself a part of nature, and must be included in the study. Our history is also a part of it; and our observations of people and things about us. Now all of these are brought into requisition in the argu-

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ments between Job and his friends. They help to explain many things but not all. They teach us a great deal but not enough. They come short just when we are in the greatest difficulties.

Now it was when reason and nature had exhausted themselves that God came to the rescue by a personal, direct, divine revelation of himself to Job. This made all their wisdom sound foolish. This stilled their argument and poured confusion on all their explanations. When God "answered Job out of the whirlwind" and said who is he that that darkeneth counsel by words without knowledge?" The thirty-eighth and thirty-ninth chapters give us what God says to Job. And Job said, "I will lay mine hand upon my mouth". Then God continued to speak to him. We need the revelation that God gives us in his Book to help us to rightly interpret the meaning of his works, to prevent our going astray in our interpretation of nature.

The third lesson in the book is the danger of partial knowledge. This may be only another way of saying what has already been said. But it needs to be said in another way. As one reads through the arguments and statements of the three friends of Job he finds a familiar note in them all, one very like our modern teaching and preaching. The things they say are often today quoted as scripture, and authoritative and final. True they are, but final they may not be, because they are not all the truth.

It is true for example that suffering is generally the result of sin. If it were not so, there would be something fundamentally wrong with the universe. If sin did not bring suffering then there is no justice on earth, nor in heaven. All our thinking must take account of this and society is founded upon this conception of right. And our religion is built about this idea of righteousness. Job's friends knew this; and Job knew it too. This was their plea with him, that he had been doing wrong and he had just as well make a clean breast of it.

We cannot deny the truth of what they said about the general principle. But there were other things they didn't know, which if they had known would have stopped the argument. They didn't know that God had another purpose in the suffering of Job. The limitations of our knowledge ought to make us modest in our statements and careful in our explanation of things. We still know in part. And we can afford to wait for the maturity and the manifestation of the purposes of God in many things we do not yet know. There's a wide range for application, but not room for it now.

THE WEEK OF SELF-DENIAL

The regular annual observance by our Women's Missionary Societies all over the South of a week of prayer and self-denial has become a part of the program of our work. It is on a par with their regular Christmas offering each year for foreign missions. The week of self-denial this year begins on the twenty-eighth of February, the last Sunday; and the offering which is made as a result of self-denial will go as it does each year to the support of the work of the Home Mission Board.

There are two good purposes served in this special observance. One is educational; the other is financial. Beside this there is the unmeasured spiritual blessing which always comes from genuine self-control and self-renunciation. The week of prayer is always a week of study and instruction. The women are acquainting themselves with the fields, the needs and the progress that is being made. This is a permanent and personal benefit which tells on the whole membership of our churches. The time spent in prayer and the denying of themselves some of the accustomed luxuries or comforts brings untold blessing not only on those who engage in it, but on all the work for which they pray.

And the gifts that are laid on God's altar are

the fruit of their spiritual discipline and the means of promoting the kingdom of God throughout our land. There is hardly anything that has brought more joy to these servants of the King than the giving of their money to the furtherance of the gospel. But we do not give that we may get pleasure out of it. We are to give because the need of the gospel is all about us, and the gospel cannot be preached unless the ministers of the gospel are sent. We should be very grateful that God gives us a part in His great work of giving the gospel to the needy of our own land. It ought to be possible to put as much into this special offering for Home Missions as we put into the Christmas offering for Foreign Missions.

The debt on the Home Board is now greater than the debt on the Foreign Board. And even before the debt on the Foreign Board was reduced by the special offering, the debt of the Home Board was greater in proportion to its annual budget and its annual receipts. If debt makes any appeal surely the Home Board has the chief claim on us now. Like Ruth, the women are now glean- ing the fields for our Home Mission work. Surely, like Boaz, our men can let a few handfuls drop of purpose, so that they may carry home at the end of this week a good offering for God and our homeland.

MEN-PLEASERS

There is no more insidious temptation than the desire to please men rather than please God. And the queer thing about it is that there are few if any who are free from the temptation. Paul in writing to the Ephesians and also to the Colossians addresses a special warning to servants, and cautions them against being men-pleasers. But in our day everybody is in some sense a servant. Certainly all Christians are commanded to serve one another, and so all come under the temptation to be men-pleasers.

In its most patent and common manifestation this desire to please men results in making a man a demagogue. Demagoguery is the attendant and curse of democracy. A man runs for office and to get votes he must make everybody believe he is the people's friend and champion. He will promise anything to get by. If he can find or invent a popular issue he will ride it into office. That is the way many have made their way to office in recent years. Gaping ignorance will listen to any appeals to prejudice, and yell for the slick tongued demagogue who plays on their passions. A candidate for governor in the last state election told this writer that there was no use running for office if you did not in your speeches give the people what they wanted. He was simply a men-pleaser.

But religious workers are not free from the same charge. There are preachers and editors who look to see which way the wind is blowing and govern their speech accordingly. There are those who make a business of arraying the country churches against the town churches, or the little churches against the big churches, or the poor against the rich, and only that they may themselves be hailed and heralded as the friend and champion of the poor or small group or the country folks. The man who does this is deserving of no more respect than the loud-mouthed political demagogue. He has his reward. There are plenty of people who will pat him on the back and yell for him. But in his own soul he knows he is only a vulgar pretender, and is simply trying to please men, even at the expense of sinning against God.

One of the cheapest ways to sell out is be afraid to teach and preach what the Bible says on any subject. And one of the commonest dodgers is to fail to tell the people what the Bible says about money, about giving to God what belongs to Him and what He needs for carrying on His work. While there are those who are faithful to God in this matter and are

trying to get others to do their duty, there are some who stand on the side line and talk against those who preach about money. These same people are doing it only that they may please men, and please the meanest quality in men. They do not wish to be persecuted for preaching the truth, but rather to be praised for opposing it.

Paul says, "If I seek to please men, I am not a servant of Christ" No man can serve two masters. He must choose whether he wishes to stand well with God by faithfully teaching His word, or to please men by satisfying their nig- gardliness and feeding their prejudice.

A PROGRAM FOR BIBLE STUDY FOR MARCH AND APRIL

A tract has been prepared setting forth this course and will be sent to all pastors this week. The purpose of the course is to meet a two-fold need:

1. To bring all of our people to see the goodness of God in Christ Jesus to us.
2. To help them to see the general response of the early New Testament churches to His goodness.

The program consists of two courses and suggestive passages for sermons, where the pastor desires to use them, and the daily Bible readings which has been prepared on separate card.

Wherever the associations think best, they may select some one to direct this course, but this is not necessary, since it is a question for each church to consider. The better plan would be for each church to select a director, who will divide the church membership into small groups for study. It is not the purpose of the course to have these groups meet for class work, but to have the several groups follow individually the outline of study as set forth in the tract. At the mid-week services of the churches these groups will come together and study the course outlined in the tract for the Wednesday evening study. The pastor may use if he so desires the suggestive passages for his Sunday morning discourse and clinch the idea his people have had before them during the week. The Daily Bible readings may be kept in your Bible and followed day by day.

Growing out of this study there should be a large number of Stewardship Classes formed. The pastor or some one whom he may designate may teach these classes. "Christian Stewardship" by Cox will be the text-book and may be had for twenty-five cents through the Baptist Book Store. This book consists of six chapters and stays close to the Bible doctrine of stewardship, and can be covered in three days, if necessary; however, a chapter a day would be better. Upon the completion of this book you will be given a beautiful Stewardship Diploma.

Let every pastor and church co-operate in this and make March and April count for Christ. It is practical and workable and should be put on in every church in the state. Let's go!

The Board of Education in Atlanta adopted a resolution forbidding the teaching of Evolution in the public schools of the city.

Pastor B. L. McKee resigns at Cleveland after several years of fruitful service. He is the kind of man many churches will be glad to get.

Dr. Cammack said he recently visited an Episcopalian school and found a number of Baptist girls among the students. That school has in its curriculum a course on the organization and history of the Episcopalian denomination; and this course was not an elective; it was required of all, and those Baptist girls were taking it. And Dr. Cammack suggested that every Baptist school ought to have a similar course on the Baptists and it ought to be required of every student. —Ex.

HIGH LIGHTS IN PROGRAM OF SOUTHERN BAPTIST EDUCATION ASSOCIATION

By Frank E. Burkhalter

While it is impossible within a brief space to give an adequate summary of the good points in the various addresses and deliberations of the Southern Baptist Education Association, composed of the representatives of the various Baptist schools, colleges and seminaries of the South, at its recent session in Memphis, a brief summary of the more important points made are given as follows:

Schools Must Look to Cooperative Program

Dr. C. E. Burts, general director of the Cooperative Program, brought the introductory message at the request of President C. A. Jones, and, among other things, stressed the point that our educational institutions must look to the Cooperative Program rather than to special individual campaigns for their largest success in the future if all the interests of the denomination are to be conserved. He pointed out that during the past five years our local churches had put \$156,000,000 into local expenses and \$58,000,000 into the denominational program, whereas during the same period of time only \$7,000,000 come in large designated sums from individuals of large means. The Cooperative Program if adequately supported by churches, individuals and denominational agencies, will soon begin producing sufficient funds to take care of the educational, missionary and benevolent work of the denomination.

What Is Christian Education?

One of the chief points made in a discussion of this subject by Dr. J. B. Lawrence, president of Oklahoma Baptist University, was the following: "If Christianity is to enter the field of education with its higher ideas and ideals and elevate and sanctify the processes and purposes of education so as to give us a culture for better and larger life and service, our Baptist educational institutions must not only hold the Christian postulates but the Christian spirit, motive and outlook as well."

Christ's Right in Education

Speaking on this topic Dr. M. B. Adams, president of Georgetown College, said in part: "We are to open the doors into education so Jesus Christ may enter in and there do his work. We are to put him in control of our thought, our desires and our activities. His is the mind, universal and infinite; his are the longings, aspirations and hopes we are to make our own; his is the program of action all must follow who hope to reach the true objective of all human existence. Our education is to make him regnant in the inner life of men that its outworking may fall within the scope of his plan and purpose."

Contribution of the Christian College to the Ministry

Reading an exhaustive paper upon this subject, Dr. B. H. DeMent, president of the Baptist Bible Institute, New Orleans, showed 56 per cent of the Baptist students of the South are found in state institutions and only 29 per cent in our own Baptist schools, but in these Baptist schools are found 3,110 ministerial students out of a total of 16,090 men. This means that one man in every five in our Baptist schools is a preacher. In addition to the ministerial students there are 2,226 volunteers for other forms of religious service, making a total of 5,316 men and women in our Southern Baptist student body who are preparing themselves for definite Christian service, or one person out of every seven.

Contribution of the Christian College to Missions

Under this topic Dr. W. O. Carver of the Southern Baptist Theological Seminary read a paper showing that practically all the missionaries sent out by our mission boards are educated in our own Baptist schools and that Baptist schools on the mission fields were one of the most important assets of our missionary program, in view of the

fact that 50 per cent or more of our converts come from among the students of the mission schools and practically all of our native workers on the foreign fields are products of these schools.

Christian Colleges and Democracy

If democracy and democratic institutions are to be preserved for their largest and best ministries they must have a Christian leadership that is safe from the standpoint of both ability and morality, and Christian schools are the only institutions prepared to furnish this type of leadership, Dr. W. J. McGlothlin, president of Furman University, declared. In order for our Baptist schools to perform their largest contribution to democracy they must find strong students, enlist them in our Baptist colleges and then bring them all under the sway of Jesus Christ.

Baptist Schools and Scholarship

Speaking upon the contribution of the Christian college to scholarship and the teaching profession, Dr. Rufus W. Weaver of Mercer University gave an interesting study of the number of outstanding men in the field of scholarship and education that come from our Baptist schools of the South. This study revealed the fact that our Baptist schools heretofore made a larger contribution toward the general education of the many rather than to the higher special training of the few. The opinion was expressed that within the near future, as a result of the strengthening of the curriculum of our Baptist schools, they will begin to produce more outstanding leaders in these and other fields.

Religious Education of the Masses

America's shocking crime wave, the decadence of the home and other immoral tendencies are due primarily to a lax moral character on the part of many people and this laxness of morals is due, in a very large measure, to a lack of knowledge of the Bible and Christian principles of conduct, in the opinion of Dr. J. M. Price, head of the Department of Religious Education of the Southwestern Baptist Theological Seminary. Suggesting some of the ways in which our Baptist schools can help remedy this situation, Dr. Price urged they give the largest possible consideration to training all their 40,000 students so that when these students go out from the college they will be able to take positions of leadership and service in their local churches. He also urged the need of local churches cooperating with the public schools in the week-day Bible instruction, whereby public school students give a definite period of time to Bible study during the week, in the churches and under the direction of the churches, but that credit for this study be given by the high schools toward graduation.

Put On Baptist Program in All Baptist Schools

Dr. J. W. Cammack, secretary of the Education Board of the Southern Baptist Convention, urged that all Baptist schools instruct all their students, as fully as possible, in every vital phase of the Baptist Program so that when they go out into life they will be prepared to do effective work in their churches and become a valuable denominational asset. He believes that our Baptist schools must also more fully enlist their alumni in the support of these institutions in their educational ministry. Dr. Cammack also believes that the Baptist task, along educational lines in the future will lie in the strengthening of their present schools rather than in the creation of new ones.

Other addresses of the conference related to the "Contribution of the Christian College to the Law and Business" by Prof. George W. Harris of Baylor University, "The Contribution of the Denominational College to the Progress of Womanhood" by Prof. David M. Ramsey of Greenville Woman's College, Greenville, S. C., and one by President Sutton E. Griggs of the new American Baptist Theological Seminary at Nashville, for the education of Negro ministers, on "The Significance of This Institution to the

Uplift of His Race".

The association very heartily endorsed the plans of the Inter Board Commission on Student Activities to hold a Southwide Conference of Baptist students in Birmingham next fall or winter and the presidents present pledged their best efforts in helping their representative students to attend this meeting.

Officers for next year are: Dr. M. B. Adams, Georgetown College, president; Dr. E. G. Townsend, Baylor College for Women, vice president; Dr. A. R. Bond, secretary; and Dr. H. E. Waters, Union University, and Dr. E. V. Baldy, Judson College, executive committeemen. The association will meet in New Orleans next year.

THE VOLUNTARY PRINCIPLE

(From an editorial in Baptist Standard.)

In the operation of the voluntary principle in religion there are limitations. It is limited by the New Testament. No regenerated man is warranted by the voluntary principle in religion in going outside the teaching of the New Testament in his belief and practice. Baptists concede to any man the liberty to believe what he pleases, and they would fight for the right of a man thus to believe; but no man is free to call himself a Baptist and hold unscriptural views. The voluntary principle in religion does not go that far. There are restrictions imposed by the New Testament itself. In his beliefs and practices the man who claims to be a Baptist should keep within the limits of the plain teaching of the New Testament. Through the years Baptists have consistently held to certain great New Testament doctrines, such as the inspiration of the Scriptures, the deity of Christ, the vicarious atonement, salvation by grace, regeneration by the Holy Spirit, repentance and faith, the final perseverance and preservation of the saints, the personal second coming of Christ, the resurrection of the body, the church and its two ordinances—baptism and the Lord's Supper—and world missions. There are certain well-defined doctrines which have always characterized Baptists. When a man goes beyond the range of these doctrines he can no longer be properly called a Baptist. Calling a sunflower a rose does not make it a rose. A Baptist church is not a home for people who believe anything and everything, else a man could be a Mormon, Christian Scientist, Mohammedan, or anything else and still call himself a Baptist.

This voluntary principle in religion applies also to co-operative efforts. The unity and integrity of every individual Baptist church is to be respected. Its co-operation must come from within if it is to be the highest and most effective co-operation. Co-operation is a New Testament doctrine. In Paul's day the churches co-operated with one another in aiding fellow-Christians hundreds of miles away. This co-operation is an expression of love and faith. Let us here, as elsewhere, avoid the remotest suggestion of compulsion. Churches and individuals will render their best service in carrying out the Commission of Christ when they serve for love's sake. There has been planted in the hearts of regenerated men and women, gathered together according to God's plan in New Testament churches, a principle which responds to the opportunity to co-operate with their brethren unto the ends of the earth, in preaching to the lost everywhere the Gospel of Christ.

Pastor J. H. Lane writes:

"Last Sunday the Central Church of McComb licensed Bro. P. E. Cullom to preach. He was baptized 15 years ago, and has been in every phase of the work since. His mother is a Catholic and his father a Campbellite. Bro. Cullom is a son-in-law of Rev. E. Gardner, and his fine little wife will teach while her husband is in school at Clinton.

"Heaven's blessings rest on him and his faithful wife."

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

MEETING THE TEST Our Financial Objective

\$700,000.00

Each \$100 contributed aids the following objects to the extent indicated.

STATE-WIDE

Christian Education	24 1/2 %
State Missions	17 %
Baptist Hospital	5 %
Baptist Orphanage	3 1/2 %
	50 %

SOUTH-WIDE

Foreign Missions	25 %
Home Missions	11 1/2 %
Christian Education	7 1/2 %
Ministerial Relief	4 %
New Orleans Hospital	1 1/2 %
	50 %

"They shall not appear before the Lord empty, every man shall give as he is able, according to the blessing of the Lord thy God."

All of us come face to face, somewhere and at some time, with our Waterloos. Most of us have faced some crucial hour. We have been called upon to meet the test of some challenging moment, and with grim determination we girded ourselves and mustered all the strength at our command, and met the issue squarely.

Mississippi Baptists are facing a crucial hour in their denominational life. Mighty issues are involved. Our State Mission Board with all of its auxiliary organizations for carrying out its missionary program is at stake. Our schools, colleges and seminaries; our hospitals; our orphanage; our Home and Foreign Mission work; the relief of our aged ministers—all of our state and south-wide interests are involved.

Are Mississippi Baptists equal to the demands of the hour? Yes. Will they measure up to the demand of the hour? This is another question. This is where the supreme test comes. Meeting the test depends upon several things.

1. If we love God supremely and his cause more than we love ourselves we will meet the test.

2. If we believe in the gospel we preach: that it is the power of God unto salvation to everyone that believeth, and that we are responsible for its propagation we will meet the test.

3. If we want to demonstrate our loyalty to Christ and the cause for which He gave His life, we will meet the test.

We need the spirit of the late J. Pierpont Morgan, who did not espouse the political faith of Woodrow Wilson and the Democratic party, but on the occasion of Mr. Wilson's inauguration requested Colonel Harvey, then Editor of Harper's Weekly, to convey to the President his assurance that, if at any time the financial resources controlled by him were needed for the strengthening of the National credit, those resources were absolutely at the disposal of the Government. Mr. Morgan's loyalty to his Government was put above personal feelings and he proved himself equal to meet the test of his loyalty to his nation in a crucial hour. After seven years of fruitless waiting Christopher Columbus turned from King Ferdinand and the Spanish Court, determined to take his daring project to the Court of France. But for the honor of Spain, Isabella the queen espoused the cause of the intrepid Genoese sailor, "I pledge my jewels to raise the money", were the words which changed the course of history. The hour of test had arrived, and the man was there, but the good queen must supplement the movement by giving her jewels which proved her loyalty and ability to meet the test, and supply the need.

4. If the 1474 Baptist Churches and the 24 Associations that have reported nothing to date to the State Board office will catch a vision of our need, and, of the importance of their cooperation they will meet the test.

Brother pastor what shall be your answer in the light of the above facts? You are the chosen, ordained, leader, appointed of God, to lead your church to do its duty and prove its loyalty to Jesus Christ! Will you not see that your church does its part in the 1926 Program? We are looking to you to complete the task of the Every Member Canvass.

Look the record squarely in the face. Here is the way it stands:

THERE ARE

1694

BAPTIST CHURCHES IN MISSISSIPPI ONLY

220

HAVE REPORTED TO DATE.

THERE ARE

77

ASSOCIATIONS IN MISSISSIPPI

24

HAVE MADE NO REPORT.

53

HAVE MADE A PARTIAL REPORT.

POOR BURBANK!

(Editorial from Winston-Salem Journal, Sunday morning, January 24, 1926.)

Poor Burbank! He has lived with things so long that he thinks there is nothing but things. He has groveled in the ground and made such good friends with it, that he thinks all there is is ground.

He is like the lion on the mountain. Master of his realm, he believes there is nothing higher than the mountain. But the eagle, of course, knows better.

Or he is like the deep sea monster which cannot believe it possible that somewhere flowers bloom and birds fill all the air with music, because he has never seen a flower or heard a bird.

He has dealt with secondary causes so long that he has at last come to mistake them for the first cause. Science never has dealt and never can deal with the first cause. All true scientists, from Darwin up or down, as you like it, have had to admit that their work had to do only with secondary causes, and not with the first cause. Only religion deals with the first cause.

That is why there is no conflict between real science and true religion, any more than there is ever a collision between the mountain lion and the eagle, or the deep sea monster and the singing bird. They live in different realms.

The trouble with the lion and the monster is that they have no wings. That is the trouble with Burbank. But, unlike the lion's, his case is not hopeless. The lion will never be able to mount on eagle's wings. But Burbank can. Listen:

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

Millions of men and women the world round have found these wings of faith and have been lifted up to see that there is something more than things—that earth is not all—that there is a spiritual realm as high above earth as the sun is above the garden in which Burbank plays with his plants.

Poor Burbank! If he would only take his eyes off the ground and look up, he would yet find the supreme joy of all the joys of life—the joy that comes to a man when he first sees Calvary.

Poor Burbank! He has saved the plant's life, but almost has lost his own. What he needs is to meet the Master of Life, as millions of others have met Him, and to hear Him say: "I am the way, the truth, the life."

COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS

May 1—February 1

	1924-1925	1925-1926
Alabama	25,945.83	9,460.77
Arkansas	1,677.98	1,850.00
District of Columbia	1,124.68	5,132.77
Florida	20,396.41	9,568.26
Georgia	52,400.83	20,815.03
Illinois		
Kentucky	47,692.42	24,729.34
Louisiana	13,428.36	6,256.02
Maryland	9,895.89	4,662.90
Mississippi	42,724.46	16,245.68
Missouri	15,190.16	11,628.01
New Mexico	1,300.00	826.71
North Carolina	58,844.13	25,619.41
Oklahoma	10,051.75	5,105.76
South Carolina	12,283.97	11,031.23
Tennessee	25,418.28	18,224.03
Texas	14,739.85	27,983.64
Virginia	76,544.26	40,227.84
Miscellaneous	3,613.38	15,688.42
	433,272.64	255,055.97

FROM PUPIL TO TEACHER

It was the writer's privilege and pleasure to register at the Baptist Bible Institute for the Special Lecture Week of the Mid-Winter Conference. We found the regular student body happy and busy. The Faculty proved to be men of clear minds, warm hearts, and sound faith, and it was delightful and informing to sit at their feet and learn of them. The management was courteous and competent, but nothing else could be expected when we remember that our own wizard of organization, N. T. Tull, is the Business Manager of the Institute.

The "Layne Foundation Lectures" delivered by Dr. John E. White of Anderson, S. C., were also much enjoyed.

The presence of the Flu, especially in the faculty, and the absence of so many of our brethren were the two things that lessened the benefits and marred the pleasure of our stay.

From there we went to our church at Black Jack in Yazoo County, where we spent a week leading a class in the study of the Bible section of the Sunday School Normal Manual. This was a new undertaking for our people there and I sorter had to force it on them; but fine work was done, nine took and passed on the test, others are interested, and I feel sure that many will be ready when another such week is suggested.

Yours in the Work, —Bryan Simmons.

Rev. John W. Faulkner has begun his pastorate happily at Quitman, coming from Lumpkin, Ga. He says their W. M. U. gave \$800 to Foreign Missions during the week of prayer. The Sunday School and morning preaching are merged into one service and the people like it. Same with the B. Y. P. U. and night service. Attendance one hundred per cent. The church budget calls for \$6,250, and it looks now like they will go above it.

Mississippi Woman's Missionary Union

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W. M. U. Convention Notes

Preparations for our State W. M. U. Convention in Laurel, April 6-9, are progressing nicely. As you have noted from this Page Mrs. Jarvis is planning homes for us. Wonder if each of us who will attend will send in our names? Speakers from the State and out of the State are preparing to give us of their best. Our Key Word this time is "Witnessing". May each of us by prayer and in every other way become ready to witness for Him at this time in all the ways He calls on us to witness.

We believe the sisters everywhere will be pleased to know that we are planning six pre-session Conferences. These will all come on Wednesday and Thursday mornings from 8:30 to 9:30 o'clock. Miss Traylor will have three for young peoples' Leaders. Mrs. Ammen will hold one each morning on Mission Study; Mrs. Broach one each morning on Personal Service, and the Associational Superintendents will meet together each morning to discuss their problems.

The Convention will doubtless open Tuesday afternoon at two o'clock, instead of evening as we have done for the past several years. This change is made on account of train schedules. Most of us from wherever we may come in the State can reach Laurel by that hour. Then the final session will be held Thursday morning, closing about 12:30. Since trains go out from the city in every direction in the afternoon, surely we can all remain till the close of this final session. Let us go with our minds made up to remain through the meeting.

Mrs. McGarty from the Fort Worth Training School will bring us a great message some time during the Convention. Our Miss Juliette Mather comes from Headquarters, telling us how we may help our young people, and thereby showing those of us who are old and are growing old how to live. Then others whose names will be given later will be with us to make the Meeting uplifting and gracious.

Home Missions Again

Not for one moment of this good month of February do we want to forget that the Home Mission Week of Prayer is approaching. The articles this week from Dr. O'Hara and Miss Leachman will surely give us visions of the need. Continually, Beloved, let us pray.

Sketches of Mountain Boys and Girls

A few years ago a father and his daughter drove up to Fruitland Institute, near Hendersonville, N. C., in a little rickety, one-horse wagon drawn by a small mule. The girl was a typical mountain lassie. Her hair fell in rich folds down her shoulders. After registration the father drove away and left his daughter in the hands of Miss Martha Sullinger and other consecrated teachers. The girl quickly adapted herself to the new life and showed progress in her studies, though she was far behind in the classes she entered. Under the influence of Miss Sullinger the girl began to develop into beautiful womanhood. She went one night to the matron's room

and unburdened her heart concerning not only her own needs but the needs of her father, who was not a Christian. Night after night she and the matron prayed for the conversion of the father and others in the community. Near Thanksgiving Day, after possibly two years of study, the girl returned to her home. Under her influence and from her testimony the Spirit of the Lord came upon the community, and her father and nine others were converted. They spent their first real Thanksgiving Day. In this community was established a church, and through its influence and the preaching of the Gospel many others beside this girl have gone to this institution for study and out into the world for service.

A Baptist preacher in Western North Carolina, who has spent his life in territory adjacent to Asheville, and whose name is revered in almost every mountain home, had an industrious son who yearned for an education. The father was not in position to help much financially, but he encouraged the boy to use his own efforts and make his way through school. He went to Mars Hill College and while there he resorted to many methods to pay his expenses. He cut wood, drew water, built fires, milked the cows, ran errands and did everything by which he could honorably earn some of his expenses. He developed quite a faculty for making pictures and soon became proficient in playing musical instruments. These contributed toward his support. He made his way through Mars Hill College, completed the cull course at Wake Forest College and now is head of one of the departments of Mars Hill College. He has rendered more than ten years of service to this excellent institution: Prof. Preston C. Stringfield is a striking example of what a determined boy can do. In addition to being a successful teacher he is an able preacher and a consecrated pastor.

One thousand boys and girls have knocked at the doors of these institutions this year and were turned away because they lacked money to pay their expenses and we did not have any more work to assign and of course no fund upon which to draw. In this number there are no doubt scores who would rise to eminence and distinction if given an opportunity. They have almost immeasurable latent resources. Will not investment in them pay large dividends in Kingdom progress?—Dr. J. W. O'Hara, Supt. of Home Board Mt. Schools.

Going About Doing Good

It has always been a source of great joy to me that Jesus went about doing good. He did not confine his good deeds to any building,—not even to the synagogue. Have you ever tried to eliminate from the New Testament the good deeds Jesus did outside of the synagogue? If you haven't, try it; you will feel impressed as never before of the privilege of going about doing good. I believe the very best thing we can do for one individual is to take him or her to God's house of worship—but if that cannot be done, we should be Christian enough to take Jesus to him. This is what we are trying to do through the Home Mission Board workers of the Southern Baptist Convention. While going over

a part of one of our southern cities with a Christian worker who was new in the work, we were trying to find out conditions that existed in the huts and hovels in which people lived,—boys and girls of whom Jesus said "Suffer little children to come unto me". In the third house (I could not say home) to which we went, we found the usual looking mother, unkempt, half sick, discouraged, problems of life were too heavy for her to bear. In a soiled bed lay a little girl of nine years. She was weak, under-nourished, had little use of herself, seemingly lifeless. On inquiry I found she had been ill for weeks and weeks. On the floor a little boy baby of seventeen months was curled up sleeping. He seemed so much more dead than alive I picked him up. On inquiry of the mother I found that he too, was sick. She said, "O! they have hookworm, they ain't no use trying to cure them, it takes too long and too much medicine". On asking if she had tried to get them into a hospital she replied, "No, there ain't no room for children like mine." But there was room, there was a remedy, there were Christian doctors who were glad to take the little ones in. When the sun went down that very evening those two children were in the hospital. The mother's outlook on life was brighter, her burdens were lighter. It took eight months to get the little boy in normal condition, but he would never have been so but for a Christian worker being willing to go about doing good.

In another house in that same neighborhood, we found a family of five children, father and mother all suffering from granulated lids. The father was hardly able to work he was so nearly blind. Not one of the children had ever been in school because of eye condition. Three were of school age. They had been treated some, but seemingly it was a hopeless case, with nobody who loved them to be interested enough to see that those little ones had a chance. But they did get a chance. They did go to school. They were admitted to Day Nursery later, and the mother did become a member of Mothers' Club, and they were brought into Sunday School all because a Christian worker was willing to go about doing good in His name.

One other experience in this same community. We found three women and a girl of fourteen years of age. A few moments after we entered, the older woman took out her snuff box and asked me if I would not take it with her. When I declined she said, "If you ain't got no snuff stick you can use tother end of mine". Kindness personified, but I still felt it best not to take it as I never had! But, I would have been willing to take the snuff rather than to have missed getting hold of that precious girl. I knew the kind of place I was in. I soon found that there were no fathers, no husbands, no brothers, but there were men. Would it have been pleasing to Jesus to have left that hell-spot undisturbed and left that helpless girl to drift into a wicked life? Well, she got a chance, though it took Juvenile Court Police and School Board, but it first took a Christian worker willing to go about doing good.—Miss Emma Leachman, Field Worker of Home Mission Board.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

MISSISSIPPI A-1 UNIONS FOURTH QUARTER 1925

SENIORS

Name of Union Church	Name and Address of Secretary
Senior—Brooklyn	Miss Nattie Bell, Brooklyn
Venable—Clarke College	T. J. Farr, Newton
Progressive Workers—Clarke College	T. J. Farr, Newton
Sallie Paine Morgan—Clarke College	T. J. Farr, Newton
Senior—Harperville	Miss Gertrude Hamilton, Harperville
Adult—Beaumont	H. V. Clarke, Beaumont
Senior—Beaumont	Percy C. Jones, Beaumont
Stars—Blue Mountain College	Katherine Goza, Blue Mountain
Ketch Em—Blue Mountain College	Mary Stratton, Blue Mountain
Boosters—Blue Mountain College	Doris Searcy, Blue Mountain
Willing Workers—Blue Mountain College	Katherine Wilson, Blue Mountain
Anti Can't's—Blue Mountain College	Jacqueline Senter, Blue Mountain
Hustlers—Blue Mountain College	Susie Wilson, Blue Mountain
Senior—Woman's College	Miss Minnie Oswalt, Sta. B, Hattiesburg
Keithley No. 1—Woman's College	
Keithley No. 2—Woman's College	
Winnie D. Bennett—Woman's College	
Leavell—Woman's College	
J. L. Johnson—Woman's College	
A. L. O'Bryant—Woman's College	
Wall—Clinton	W. L. Compere
Senior—Leaf	Mrs. L. G. Walley

INTERMEDIATES

Excelsior—Calvary, Jackson	Miss Ola Batton, Jackson
Intermediate—Hazlehurst	Miss Margaret Miller, Hazlehurst
Intermediate—Baptist Orphanage	Annie Lee Patterson, Jackson
Victory—First, Jackson	Mrs. W. F. Bond, Jackson
Intermediate—Norfield	Lillian Freeman, Norfield
Intermediate—Verona	Mrs. J. A. Totty, Verona
Intermediate—Beaumont	Mrs. Baylis Overstreet, Beaumont
Intermediate—Brookhaven	Miss Ada Williams, Brookhaven
Intermediate—Baldwyn	Mrs. Wm. Jones, Baldwyn
Intermediate—Flora	Mrs. E. V. May, Flora
Loyalty—Calvary, Jackson	"Williams", Yazoo City,
Intermediate—Kosciusko	

JUNIORS

Junior—Magee	Miss Catherine Boyd, Magee
Junior—Norfield	Mrs. R. R. Welch, Norfield
Junior—Hazlehurst	Mrs. Fred Ainsworth, Hazlehurst
Junior—Beaumont	Miss Willie Holliman, Beaumont
Junior—Eudora	Mrs. Chas. Dockery, Hernando
Junior—Brookhaven	Miss Bernice Dupree, Brookhaven
Junior—First, Columbus	Miss Sara Wakefield, Columbus
Junior—Davis Mem. Jackson	Mrs. C. C. Segrest, Bailey Ave., Jackson
Junior—Bapt. Orphanage	Annie Lee Patterson, Bapt. Orp., Jackson
Live Wire—Yazoo City	Miss Celeste Neely, Yazoo City
Junior—Oxford	Mrs. Lee Baggett, Jr., Oxford
No. 2—Columbus 1st	Lucy Platt

We have two General B. Y. P. U. Organizations

who qualified as A-1 according to the

Standard for the General Organization

Beaumont, Miss	Mrs. E. N. Spradley, Director, Beaumont
Davis Memorial, Jackson	Mr. A. W. Talbert, Director,

1830 Bailey Ave., Jackson

100% GIVING

Beaumont Adults	New Albany Intermediates
Beaumont Seniors	Magee Juniors
Blue Mountain College Stars	Hazlehurst Juniors
Blue Mountain College Ketch Em	Beaumont Juniors
Blue Mountain College Boosters	First Church, Columbus
Blue Mountain College Willing Workers	"Live Wire" Yazoo City
Blue Mountain College Anti Can't's	Pascagoula Juniors
Blue Mountain College Hustlers	Verona Juniors
Woman's College Senior	Baldwyn Juniors
Woman's College Keithley No. 1	First Vicksburg Juniors
Woman's College Keithley No. 2	
Woman's College Winnie D. Bennett	
Woman's College Leavell	
Woman's College J. L. Johnson	
Woman's College A. L. O'Bryant	
Clinton Wall	

100% STUDY COURSE

Beaumont Adult	
Beaumont Seniors	
Verona Intermediates	
Beaumont Intermediates	
Baldwyn Intermediates	
Magee Juniors	
Beaumont Juniors	
Baldwyn Juniors	

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Your Reading Schedule

Would you ride a train that had no schedule?
Would you motor thru crowded cities where
there were no traffic regulations?

Make Life More Than Mere Existence

Each day set aside some time for good
book reading.

Put Purpose Into It Be Resolute!!

Make it a fixed habit to associate each day
with some good author. Have

A READING SCHEDULE

Begin with such books as these:

HOLY PLACES AND PRECIOUS PROMISES—Scarborough	\$1.60
IN HIS WAY—Broughton	\$1.50
LOOKING TOWARD THE HEIGHTS—Wallace	\$1.60
ON THE DOCTRINES OF GRACE—Pettie	\$1.25
THE SELF INTERPRETATION OF JESUS—Carver	\$1.50
CLOVER, BRIER AND TANSY—Wallace	\$1.75
THE RESURRECTION OF JESUS—Conner	\$1.00

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., No.

NASHVILLE, TENNESSEE

GOOD

BOOKS

Leaf Seniors
Tupelo Adults
Leavell Oxford
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Eupora Seniors
Amory Seniors
Ripley Seniors
Jackson "Excelsior" Calvary Church
Jackson "Victory" First Church
Verona Intermediates
Beaumont Intermediates
West Point Intermediates

Amory Seniors
Verona Juniors
100% TITHERS
Baldwyn Intermediates
"Loyalty" Calvary Jackson, Inter-
mediates
"Excelsior" Calvary Jackson, Inter-
mediates
100% MEMORY WORK
Verona Juniors
"Bridges" Calvary, Jackson

Beaumont

The Beaumont Junior B. Y. P. U. had their social for February last Friday night. They had a good time, and had lots of fun with all kinds of games. They also had lots of visitors. They are only 14 strong, but they are the real stuff when it comes to doing things. They are fine little workers, and enjoy having a good time. And enjoy working with their leader, Miss Holliman. We hope to have another good time soon.

—Mrs. E. N. Spradley,
Director.

His Wife—"A writer here explains why some husbands consider their wives angels."

He—"I suppose it is because they are always harping on something."
—Sydney Bulletin.

A Texas attorney was delivering a Fourth of July address. He had held forth prosily for nearly an hour, apparently without getting anywhere. At length he stopped and then said slowly and in impressive tones: "I pause to ask myself a question."

A voice from back of the hall shouted:

"Better not. You'll only get a fool answer."—The Lawyer and Banker.

She: "Who is that fellow with the long hair?"

He: "He's a fellow from Yale."

She: "Oh, I've often heard of those Yale locks."—Good Hardware.

Father: "Mother, Mary has the chisel."

Mother: "Mercy me! I thought it was about time for that child to get some ailment again."—Good Hardware.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Feb. 21, 1926

Jesus Raises Lazarus From the Dead. John 11:32-44

Introduction: It is important to read the entire chapter. The occurrences leading up to the miracle are interesting and instructive, giving a perspective of the whole story, creating an environment out of which came the miracle as a fit culmination of an outstanding event of the Lord "In the Days of His Flesh". The whole scene is dramatic, and full of movement, embracing various types of character actuated by a diversity of motives. There were Jesus, the disciples, Mary, Martha and Lazarus, the hired mourners, the Jews, friendly to Jesus, and the Jews who were hostile to Jesus. There were doubts and fears, sorrow and distress, sympathy, love and hate, human frailty and Divine power, curiosity, ignorance, amazement and bewilderment, all attendant upon and serving a purpose in the matchless miracle of calling Lazarus from the grave and restoring him to natural life. Jesus had raised the dead before in Galilee, but not under conditions so unfavorable as those attendant upon the raising of Lazarus. This miracle was wrought upon one who was bound to Jesus by the tenderest of a loving friendship, personal interest and esteem. For death to invade that quiet home of Bethany was well nigh equivalent to an invasion of the threshold of his own household. Deeply was he pained at the falling to sleep of his friend Lazarus. His love for his dead friend prompted his purpose to return to Bethany to comfort the broken-hearted sisters, and through the supernatural power given him of the Father to call him back from the realm of the dead. Jesus on his arrival at Bethany paused near the limits of the village, why—we cannot tell. Soon Martha was apprised of his arrival and hurried away to meet him. Her words of lament or reproach brought forth expressions of sympathy and consolation which have comforted the bereaved hearts of multiplied thousands of his followers down the ages. Such words of comfort were too consoling to be shared by Martha alone. Jesus sends her in haste away to call Mary from the house of mourning that her pungent grief may be assuaged and the burden of inconsolable sorrow may be lifted from her broken heart. "The Teacher is come and is calling thee", was Martha's message to Mary. It was enough.

1. "Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying, Lord, if thou hadst been here, my brother would not have died." (Ver. 32.) Mary repeats the words of Martha, either lamenting his absence, during the fatal illness of

their brother, or reproaching him for being absent. Scholars are not agreed as to whether the language of the two sisters was a reproach or lament, a good showing can be made for either view. Mary, overcome with grief, as she saw Jesus, fell down at his feet, and poured out her heart expressive of her faith in her Lord, as being both able and willing to have stayed the hand of death, if he had been present. Whether her language was reproachful or expressive of regret for his absence, it shows an unwavering faith in her friend, Teacher and Lord. Jesus was wiser than the two sisters, and the method of expressing his love, interest and power was other than ours, sometimes leading on through the darkness to a brighter day. In the saddest hour of their life they turn to him for sympathy and strength. They found in him more than they had sought or thought.

2. When Jesus therefore saw her weeping and the Jews also weeping who came with her, he groaned in spirit and was troubled and said, Where have ye laid him? They said, Lord come and see. (Vers. 33-34.) The anguish of Mary and the wailing of attendants, whose presence and wailing performances were justified by the custom of the Jews of that time, deepening agitated the heart of Jesus, convulsing the profoundest depths of his being. The expression "groaned" in spirit is the translation of a word which is seldom used in the New Testament. It sometimes carries with it an implication of anger, but not always. "Herein is not feeling expressed but in his spirit inwardly felt, and with only such expression as betrayed to observers that he was moved. It would seem then to mean "strongly moved in spirit" (Marcus Dod), and "was troubled" "better he troubled himself". His sympathy with the weeping sisters and the wails of the mourners stirred his whole being. Jesus is sensitive to human sorrow. Every note of anguish, which wells up out of the hearts of his own moves him to compassion and tears. He came to us not simply to weep with us, but to relieve our sorrows and reclaim our losses. "Where have ye laid him?" was not alone an inquiry after knowledge, but an indication of his benevolent purpose to glorify the Father in removing the source of the unutterable anguish of the broken-hearted sisters. As Jesus approached the grave his human sympathy and love broke over the limits of self restraint. The writer who was an eye witness of all that transpired on that memorable day, in one short expression disclosed the matchless tenderness and sympathy of the divine human Christ. "Jesus wept". "The Son of God in tears", over our sorrow. The scene is too sacred for remark. A sense of awe,

a feeling of gratitude alone are appropriate.

3. "The Jews there said Behold how he loved him! But some of them said, Could not this man who opened the eyes of the blind, have caused that this man also should not die". (Vers. 36-37.) The Jews coming out from Jerusalem to console the bereaved, as usual, were divided into two groups, the one friendly to Jesus, the other hostile. The one saw in Jesus' tears, an expression of the tender affection which Jesus had for his dead friend, the other fancy they can detect an inconsistency in his apparent grief and his claim to supernatural power. Prominent in their mind was the healing of the blind man, recently in Jerusalem, which brought on so much controversy. Their statement was not a concession, that the man was really healed, but as the court decided, was a fraud. Their point was if Jesus had the power to open the eyes of the blind man, he could by the same power have kept Lazarus from dying. Implied conclusion was that the miracle of healing the blind man was a fraud. Passing from this jarring note of discord, John centers again his interest around Jesus.

4. "Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord by this time the body decayeth, for he hath been dead four days." (Vers. 38-39.) Again Jesus' whole frame was agitated, as he stood at the grave of the dead, but animated by an assurance that he was exercising his Father's will and adding to his Father's glory, he moves forward in his work of calling Lazarus back from the gates of death. At his command to take away the stone from the mouth of the grave Martha, ignorant of the purpose of Jesus in having the stone removed and half doubting what Jesus had said to her on the fringe of the village, interposed an objection upon the ground of impropriety of removing the stone, because of the decaying condition and ghastly appearance of her brother's body now four days in the tomb.

5. "Jesus saith unto her, Said I not unto thee, that if thou believest, thou shouldest see the glory of God?" Ignorant as she was of the purpose of Jesus in having the stone removed, he does not enlarge her knowledge by explaining his purpose, but he seeks to call her back to her faith from which she had drifted, so quickly and so far. The faith which trusts in the Lord Jesus never presumes to change his program, but abides the outcome of his purpose. Trust in the Personal Lord Jesus Christ and do not distrust the consequences which come out of the consummation of his will and his way. The command to take away the stone, discloses much of the divine method. The Lord employs human agencies in the accomplishment of his benevolent purpose. He uses human instruments in clearing the way for the exercise of his

divine power. He never discounts man's part in blessing and saving men. He commands their service.

6. "So they took away the stone." And Jesus lifted up his eyes and said, Father I thank thee that thou hearest me. And I know that thou hearest me always, but because of the multitude that standeth around I said it, that they may believe that thou didst send me." (Vers. 41-42.) Jesus was jealous of his Father's glory, and his sense of dependence upon him, his perfect devotion to the Father's will, and his unswerving faith, are the outstanding characteristics of his wonderful life and work. The Father was the source of the supernatural power to which he had access through his loving fellowship with the Father, was realized in prayer and praise. When the prayer was offered, which the Father had heard, cannot be determined. Probably in Perea and the content of the prayer may be inferred, from his avowed purpose to go to Bethany and awake Lazarus from the sleep of death. (Ver. 11.) Jesus came to the grave of Lazarus in a perfect consciousness of the power to call him back to life. For this power given him in answer to prayer, he now with uplifted gaze thanks the Father in the presence of all the people. It was a part of his mission to reveal the Father God to the lost. A right conception of God, he sought to give to men. Christ at the grave of Lazarus was an impersonation of his Father imminent in the world of sinful, helpless humanity.

7. "And when he had thus spoken, he cried with a loud voice, Lazarus come forth. He that was dead came forth bound hand and foot with grave clothes, and his face was bound about with a napkin. Jesus said unto them, Loose him and let him go." (Vers. 43-44.) His voice loud, clear and strong, sounding the note of conscious victory passed beyond the gates of death, and echoed throughout the secret chambers of the sheeted dead. In response to the voice of his loving Lord Lazarus came forth from the open tomb, clad in the coverments of the grave to take his place again in the home and companionship of his loved ones, and of Jesus, the Lord who has the keys of the invisible world. One could wish Lazarus had left us something of his experience in the land of disembodied spirits from which no one ever comes to tell us anything.

1. "Let us observe that death is not the cessation of man's existence, but a change of the mode of his being.

2. Let us learn that death does not send us beyond the realm of the authority and Lordship of Jesus Christ. He is the Lord of the dead as well as of the living. Whether living or dead we are the Lord's.

3. Let us not confuse the restoration of Lazarus, from the dead to natural life, with the resurrection of the dead. Lazarus was restored to the present world order, subject to all the laws which hold the supremacy over our present existence. Lazarus must still eat and drink,

get tired, get sick, grow old, decline in life and limb and pass away, not so those who pass through the resurrection. There is a tradition that Lazarus, after his restoration, asked if he would die again. Jesus told him he would, and Lazarus never smiled again.

SUNDAY SCHOOL DEPARTMENT

The Sunday School Field Force of Mississippi filled the following engagements for the month of January:

Messrs. Williams and Hunter at Ruleville the First Sunday in January and week following. Two classes were conducted in that school.

J. E. Byrd attended the annual conference of Sunday School workers in Nashville January 6-9. Three of the workers were at the Organized Class Conference in Birmingham, January 12-14.

Mississippi received the banner at the Southwide Organized Class Conference in Birmingham for having the largest attendance of any state outside of Alabama.

We had a Training School attended by two of our workers in Shubuta January 17th and week following.

A school was held in Vicksburg January 17th and week following. Mr. Corzine of Columbia, S. C., the Sunday School Secretary from that state rendered very efficient service in the Training school at Vicksburg.

Mr. Wyatt R. Hunter was in a school at Walnut Grove January 24th and week following.

J. E. Byrd attended the Marion County Sunday School Convention, at East Columbia the 5th Sunday in January. Every church in Marion County save two was represented in the Convention.

Merrill D. Moore attended the Sunday School Convention in Smith County at Concord Church 5th Sunday in January.

Wyatt Hunter attended the Sunday School Convention in Noxubee County at Brooksville.

January 31st and week following three of the workers were in a Training School in Grenada.

Four schools reported reaching the Standard the month of January, namely: Oxford, Winona, Philadelphia, and Collins. Who will be next? Our goal is 100 Standard Schools for Mississippi for this year.

Enlargement is one of the outstanding needs of our schools. We have set a goal of 15,000 more people in Sunday School for 1926 than we had in 1925.

FORTY-FOUR NEW STUDENTS SOUTHWESTERN BAPTIST SEMINARY

Forty-four new students have entered the Southwestern Baptist Seminary with the opening of the mid-term. This brings the enrollment for the session to 644, being the largest enrollment in the history of the Institution with but one exception. In this number are to be found representatives from 33 states and 15 nations. The five leading states in their order are: Texas, Mississippi, Oklahoma, Arkansas, Tennessee. The leading nations in their order are: Canada, Russia, Germany, and Mexico.

In all respects this has been a notable session for the Institution. Mid-term examinations revealed a seriousness of purpose unsurpassed among the students. Ninety per cent averaged grades above 90. The spirit characterizing the group is reflected in almost the universal participation of the students in Seminary life activities, including the various daily prayer services.

—L. A. Myers,
Publicity Director, Seminary.

MARRIED

At the home of Mr. and Mrs. C. C. Dunn's, the bride's sister, Mr. Charles William Dunn to Miss Emma Donis Schilling, youngest daughter of Mr. and Mrs. H. M. Schilling. The groom is in the employ of the Mississippi Light and Power Company, and is located at Edwards, Miss., where they will reside.

May God's blessing attend their way.

LOUISVILLE

By J. N. McMillin

Sunday, February 7, the Louisville Baptist Church set apart to the office of deacon six brethren. There is one other to be installed. This will give the church a board of deacons consisting of eighteen members. These are splendid business and professional men, and the church and pastor look forward to good work on the part of this important body.

The church at Noxapater, and this entire section, is sore distressed on account of the sickness of Rev. S. P. Morris, pastor at Noxapater. He is in the Baptist Hospital at Jackson. The cheering report is that he is on the road to recovery. He is doing a fine work in this county, as well as in his splendid church, and all are hoping for his speedy and complete restoration to health.

If any of the brethren want some good stiff reading that may possibly have a calming effect for awhile, at least, let them read *The Person and Place of Jesus Christ*, by Forsyth. But they had better not try it, unless they are willing to do some real mental work. It is certainly not intended for the "grades".

Another book by the same author is *The Work of Christ*. This is also greatly worth reading, even studying. Here is a quotation: "The doctrine of Christ's reconciliation, or His Atonement, is not a piece of mediaeval dogma like transubstantiation, not a piece of ecclesiastical dogma or Aristotelian subtlety which it might be the Bible's business to destroy. If you look at the Gospels you will see that from the Transfiguration onward this matter of the Cross is the great center of concern; it is where the center of gravity lies."

A DOG'S HEAD Ben Cox

A few days ago the 'phone rang, and a voice in deep distress said, "I am pastor at am at the General Hospital with the head of a dog who bit some of our children. I am very anxious to know whether or not the dog had rabies. I fear he had. They tell me they can do nothing about it here."

I said, "Go across the street to my friend Geo. D. Sheats at the Baptist Hospital. George will either get it done for you, or tell you how to get it done." He went immediately over to our hospital, and Bro. Sheats took the matter in charge and had the examination made.

One of the ladies at Noon Meeting Monday, reported that the family was rejoicing over the fact that the examination of the dog's head proved it had not been suffering from hydrophobia.

FERNWOOD ORDAINS REV. C. B. HALL

Sunday, February 7, in an interesting and impressive service at the Fernwood Baptist Church, of which he is pastor, Bro. C. B. Hall, of the Baptist Bible Institute, was set apart to the Gospel ministry. The presbytery consisted of Reverends J. H. Lane, Chairman, P. I. Lipsey, E. O. Sellers, R. R. Jones, and E. F. Haight, and Deacons J. W. Lee, A. G. Stubblefield (Magnolia), and J. N. Eitel (Norfield). After passing a satisfactory examination, conducted under the leadership of Brother Lane, Dr. Lipsey delivered the ordination sermon, giving a fitting expository discourse on II Timothy 3:16,17. The charge was delivered by Bro. Jones and the ordination prayer led by Bro. Sellers.

Brother Hall is a native of Memphis, Tenn., and a third-year student at the Institute, where he will graduate with the M.C.T. degree this spring.

He is planning, however, to pursue his studies at the Institute, applying for further degrees. Endowed with a good personality and gifts of leadership, an energetic and consecrated worker, Brother Hall bids fair to make a good minister of the Lord Jesus Christ.

—E. F. Haight, Clerk.

Punctuate this, and it will sound all right.

A funny little man told this to me: I fell in a snow-drift in June said he I went to a ball game out in the sea I saw a jelly-fish float up in a tree I found some gum in a cup of tea I stirred my milk with a big brass key

I opened the door on my bended knee I beg your pardon for this said he. But 'tis true when told as it ought to be.

"This a puzzle in punctuation you see.

—The Hoosier Motorist.

Jenkins—"Some people don't know when they are well off."

Johnson—"No, but the government does."—Answers.

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Hillman College Notes

Miss Hazel Yankie of Holly Bluff, Miss., went home last Thursday to spend the week end. She returned to Hillman Sunday to get her possessions and announced that she had changed her name to Mrs. Otis Adams. Mr. Adams lives at Bayland and this is to be the home of this happy couple. The faculty and students wish them much happiness.

Hillman lost one student by marriage and two have come to take her place. Who will be next? The new students are Misses Minnie Power of Weir, Miss., and Elizabeth Sanders of West.

Mrs. Fannie Cree Bose of The Training School of Louisville, Ky., spoke to the Hillman girls Wednesday afternoon. Everybody present was delighted with her and with her subject.

Y. W. A. Activity

Great inspiration was brought to the Hillman Y. W. A. girls last week through Miss Fannie Traylor of Jackson, who taught the Study Course in "Gospel Triumphs in Argentine and Chile". The course was not only taught in such a way that it was interesting and beneficial but was also conducted in such a way that the participants really looked forward to four o'clock every afternoon, at which time the study course began.

At the beginning a contest was entered into to see which circle would win the "Efficiency Banner" for having the highest percentage taking the course. Although the other circles were closely following, the Lovelace Circle, under the leadership of Ethel Coleman came out "on top."

All the members taking the course were wonderfully surprised Thursday afternoon when the President announced that the Social Committee had prepared a little tea in honor of Miss Traylor. We were ushered into the parlor and most delicious sandwiches and tea were served. If you don't believe they were good ask Miss Traylor.

The examination was given Friday afternoon. The Y. W. A. wishes to again thank Miss Traylor and express their appreciation for this great contribution to our auxiliary.

Peanut Week

The Hillman girls are celebrating "Peanut Week". Each girl drew a name and has agreed to be especially nice to her peanut throughout the week. The identity of the peanuts

is to be kept secret till next Monday, when each one is to find out who has been her benefactor during the week. Peanut week is to end with a social. It is interesting to note the curiosity of the girls as they try to find the source of the good things coming to them daily.

Mississippi Woman's College Notes Evangelistic Week

Attempt great things for God and He will accomplish great things" seems to be the motto of the girls, who are in charge of the services during preparation week. February 15-21 is Evangelistic Week on every campus and we are praying that it may truly be a heart-searching week here at Woman's College and that many souls may be born into His kingdom as a result.

Volunteer Band

The time of meeting of the Volunteer Band has been changed from Wednesday morning to Tuesday night. The program was unusually good last Tuesday. Miss Lucy Wall was in charge of the program and it consisted of the relating of the way by which the different girls received their calls. The Spirit of the Lord was truly manifested.

Jail Service

A work that seems to be outstanding at this time is the work done in the jail. This work is in charge of Julia Toy Johnson. She and her group go every Friday afternoon at 4:00 o'clock. The program was so good at the last meeting.

Our Visitors

No one is ever more welcome on our campus than the Education Commission and every visit seems better than the previous one. Those members who could be present at Chapel were: Dr. Taylor, and Dr. D. M. Nelson of Jackson, Dr. Martin of Indianola, Dr. Hewitt of McComb and Mr. Travis of Hattiesburg. Dr. Taylor introduced the members, after which Dr. Martin as the representative of the Commission made a splendid and impressive talk to the student body.

New Students

Among the changes brought about at the beginning of the second semester was the arrival of several new students. Bonnie Mae Whitehead of Clarksdale, Marguerite Pack of Laurel, Helen Morrison and Mildred Izzard of Biloxi enrolled for freshman work.

La Verge Dorsett is with us again. She spent the first part of this year at Virginia Interment. We heartily welcome each one.

Mississippi College Notes

Everyone is off to a good start in the opening weeks of the second semester. There is evidence of good work being done despite the several distractions and interruptions which have come. The time taken in playing the prevailing campus game of quoits has interfered somewhat with the work of a number of boys. Fortunately, the game is gradually losing its devotees.

To offset the loss of several boys by graduation at the close of the first semester, about thirty new students have registered for the work of the second term. These promise to be a real addition to college life. Several co-eds are included in the number.

An influenza epidemic has swept the campus during the last two weeks. A large number of boys have been sick and school work has thus been interfered with to some extent. The type of sickness has not been virulent, however, and no one has been seriously ill. The recent beautiful weather proved an antidote for the trouble and there is practically no one sick now.

Spring baseball practice has begun and there are many enthusiastic candidates out for the various teams. M. C. will have a splendid varsity, as well as freshman, team. Track training has also begun and there are many out daily on the cinder paths.

The recent B. Y. P. U. study course, held for Mississippi and Hillman Colleges, was a great success. Under the supervision of Mr. Robert Smart and Mr. Auber Wilds every detail was cared for in a most splendid way. About 200 enrolled in the four courses and were awarded diplomas after successfully completing the work. These courses were: The B. Y. P. U. Manual, taught by Mr. James Street; the Junior and Intermediate leaders training course, taught by Miss Buchanan; Southern Baptists Working Together, taught by Dr. Lovelace; and Methods in General Organization, taught by Mr. Wilds.

After an absence of nearly a year, during which time he was in Chicago and Columbia Universities working on his Doctorate, Professor Wallace, head of the History department, has returned. Every faculty member and student gave Mr. Wallace a hearty welcome back to the college where he is loved so well. No one on the faculty is held in higher esteem by the students than Professor Wallace. We are glad to have him back among us.

—Arnold Blanton, Cor.

"Mother," said Johnny, "is it correct to say 'you water a horse' when he's thirsty?"

"Yes, quite correct."

"Then" (picking up a saucer) "I'm going to milk the cat."—Progressive Grocer.

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East Mississippi Department

By R. L. Breland

Last week I asked for an answer to certain questions of how to deal with certain classes of members of Baptist churches. Here is an answer to one of the questions:

Dear Brother:—Through the Baptist Record, Jan. 28, 1926, you asked some one of the readers to answer the following questions for the benefit of the whole Record family, which is very important to the churches and will be more so as the days go by—(The question, "Will some one please suggest what to do with members of our churches who move away and do not take their membership with them, and when you write them will not reply to your letter, etc.")

Answer. Every person professing faith in Jesus Christ, to their personal salvation, uniting with a Baptist church, declaring Him in baptism, and complying with the obligation to specially remember their Lord in the instituted supper, comes under a Church Covenant, something like the following:

"Having been led, as we believe, by the Holy Spirit of God, to receive the Lord Jesus Christ as our Savior, and upon a profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, Angels and this assembly, most solemnly and joyfully enter into Covenant with one another as one body in Christ.

"We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love, to strive for the advancement of this church, in knowledge, holiness and comfort, to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

"We also engage to maintain family and secret devotion; to religiously educate our children, to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior.

"We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courteous in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rule of our Savior to secure it without delay.

"We moreover engage that when we remove from this place, we will

as soon as possible unite with some other church, where we can carry out the spirit of this Covenant and the principles of God's word."

The form of Church Covenant above I have copied from Rev. J. M. Pendleton, D.D., Church Manual, which covenant perhaps has been used more by Southern Baptists in the organization of especially the older churches; and which form perhaps can now be found upon the oldest church books in Mississippi more than any other form. Every sentence of this form is sustained by God's word, and is therefore a binding obligation upon every Baptist church member, and if as the editor of the East Mississippi Department intimates that there are members of his or any other Baptist church who won't answer a respectful appeal in some way from the church of which they are members, then they are guilty of Arrogant Contempt, should be charged with the same, and fellowship withdrawn from them.

(Rev.) Cisero Compodonico.

The editor of this department is glad to get this sane and brotherly reply to the important question, and hopes that others will discuss it in the same brotherly spirit.

Notes and Comments.

Dr. Chas. A. Loveless, of Springfield, Mo., writes me that he has accepted the work at Duck Hill and he and his family are now possibly located on the field.

Rev. W. W. Grafton has accepted a call to Lambert in the Delta and is now happily located on that good field.

Dr. S. L. Morris has accepted work with the Anti-Saloon League of the State and is ready to go anywhere to lecture in behalf of law enforcement. He is an entertaining and informing lecturer. Address him for the present at Scooba, Miss.

At Elam, Yalobusha County, last Sunday Brethren A. Spier and L. R. Pate were elected as deacons of that good church and will be ordained one month hence; also Bro. R. L. Spier was elected clerk to succeed Bro. H. P. Pate, deceased, who had been clerk for more than 50 years at his death.

Died—Miss Inez Murphree, a lovely young daughter of Mr. and Mrs. E. Murphree, and a member of New Hope Baptist Church, Yalobusha County, died Feb. 2, and was buried the next day. She was baptized by the writer last summer and was a consistent Christian girl of fifteen years.

Rev. E. J. Hill, pastor of Merton Avenue Baptist Church, Memphis, writes that he is just up from a spell of the la grippe. He will stay with this good church another year, and hopes to build a new house of worship.

SERVICES AT CITY PRISON

While at the Baptist Bible Institute at New Orleans I noted many

evidences of genuine, practical, worthwhile work done by the students outside of text books. It is a part of the regular curriculum that every student does some sort of practical religious work, hence mission points and street preaching places are established all over the city. I went out one afternoon with a band of fifteen workers and singers to the Work House, or City Prison. There were about 300 of the jail-birds, consisting of men, women and youths of all nationalities, color and ages. After a very spiritual devotional service of songs, prayer and testimonies Bro. Charley McGee, a former Mississippi man, preached a soul-stirring sermon, then sent his band of personal workers out and many professions of conversions and reclamations followed. It was a great service. As Bro. McGee pictured the heinousness of sin and the consequences there was hardly a dry eye in the audience, nor among his helpers.

It was one of the most touching sights I ever beheld when those princely young preachers and queenly young women went through that motly crowd talking and praying with those convicts under sentence of both state and divine law. I said deep down in my heart, how Christ-like. Who ever heard of an evolutionist, atheist, gnostic, agnostic or infidel doing work like that? And that kind of work is going on every day and night in sin-steeped, Catholic-dominated New Orleans by the students of the B. B. I.

Truly a "Great door and effectual is opened unto" the Baptists to take New Orleans through their Bible School. Let us pray, pay and plan to that end. Blessings on the B. B. I.

—G. W. Riley,
Clinton.

"Just think, Aunt Lil, my husband got Hamburg and Java on the radio last night."

"Now, my dear child, you don't think I'll ever believe they can deliver groceries on that fool contraption."—Progressive Grocer.

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COLLEGE COLUMN

M. S. C. W. News Notes
What's Ahead

The big opportunity of the year for Sunday School Training is upon us. Mr. Byrd and his two helpers, —Mr. Gardner of Kentucky and Mr. Hunter of Mississippi, will be here. Two classes will be offered at the Workshop. Also this group will have charge of the noon-day prayer meetings. Since these courses cannot be compulsory here for the girls, a word of encouragement from the parents or pastor or S. S. Teacher back home, might enlist some girl in the study course here. Try it!

Thanks Again

Friends were mighty good to us last week. Before Miss Foreman left, she gave us a set of tea cups, two tea pots, and the pretty tray is a joint gift from her and Miss Von Hagen.

Mr. Flournoy came over one day and gave us \$5 in addition to furnishing some help for cleaning off the front yard. There are so many "holes" for this contribution to fit, we are not sure just where it will land. And Mr. Puckett said he would keep us warm the rest of the winter. So he donated a ton of coal.

We wish to start a sort of reading circle, but before we can do this as it should be done, we need some additional books. We need a book on "Hymnology"; "Careers for Women"; "Whitherbound in Missions"; "Jesus and Our Generation"; "Women of Genius"; "Lives of Girls Who Became Famous". Each would cost about \$2.50 or \$3.00. Our subscription to World Comrades is out, and we need Royal Service.

Beautifying the Front

They didn't do it to music,—like some folks "hoe", but they dug and raked and hoed! It was a bunch of the Baptist girls who came over on Wednesday afternoon to beautify our front yard. We've planted flowers along the walk, and the window boxes have been fixed. We hope to secure some shrubbery soon. With this first foretaste of spring, our thoughts have turned to flowers! In two months' time you'll hardly recognize our Workshop, with the foreground of nasturtium, phlox, sweet peas and small cedars! Come and see.

Club Meetings

Several of the Sunday School groups held meetings last week. Mrs. J. D. Franks had her group at her home on Wednesday afternoon. They decided to call themselves the "Keithley Club"—in honor of Elizabeth Keithley, a missionary in China. Mrs. Mingea's group met at the Workshop Thursday P. M. Doris Varnado is the chairman. Other groups are scheduled for meetings right away.

S. S. Officers Meet

Last Thursday at 4 o'clock the officers of the three organized S. S. Classes met at the Workshop to talk over the work of the classes

and make plans for the future. The three class Presidents are Myrtle Baker—Whitfield, S. S. Class; Cammie Morris, Phebean and Edna Wallace, Euzelean. There are about forty girls who have not yet been reached in S. S. and many others who do not attend regularly. Last Sunday there were about 200 at the First Baptist Sunday School. Our Membership Committee of 26 girls works hard, though, and our aim is to reach every one of them.

BELZONI

We have just closed what is said to be the finest meeting in the history of the Baptist church of Belzoni, in which the pastor was assisted by Dr. J. W. Mayfield, the beloved and honored pastor of McComb, who did the preaching, and Bro. Paul W. Whitaker, choir director of the Baptist church of Biloxi, Miss., who led the singing in a splendid and Christly way. These honored servants of God brought us a message which will bring forth fruits to glory of God in all days to come, helped us to a higher plane of Christian living and there were added to the membership of our church 18 by profession of faith and 22 by letter, or a total of 40 members.

Cordially and gratefully,

—J. H. Hooks.

BOWMAR AVE. CHURCH,
VICKSBURG

I write you to let the brethren know that we are still in the land and among the living. Since coming to Vicksburg last September, I have not had the time to write. We found much to do. The church had \$2,000 indebtedness. We had paid \$200.00 of this and \$250.00 on another matter up to last Sunday, Feb. 7th. We planned a debt paying occasion, invited Hon. Rush Knox, our distinguished Attorney General, over to assist us. He came last Sunday night and gave us a great address. We had a large, appreciative crowd. We raised \$1,105.25 in subscriptions and cash, \$605.25 of the amount being cash. There is \$500.00 of the amount to be paid in. So we have paid on back debts all told \$1,055.25. When we get the other \$500.00 we will have paid \$1,555.25. We then shall have all the outstanding debts paid except \$700.00. By the end of the present year, these matters will be off of our hands. We then shall be able to begin to reduce the original on the church building. Our friends stood nobly by us.

Not only this victory, our church is off of the Board. We have not asked for one cent this year, and hope to be able ever to do our own work. Pastor J. C. Greenoe has been a royal friend and yoke fellow.

We have received 15 members to date; departmentalized our Sunday School; organized Senior B. Y. P. U.; Intermediate and Junior B. Y. P. U. We are now contributing regularly to the denominational causes. Our prayer meeting is a great feature; our choir is being organized. People are growing more and more

in sympathy with us. We hope you shall hear from Bowmar Avenue in the not distant future. Pray for us and come to see us.

—M. J. Derrick.

FLORIDA ANN'S FORTUNE
By Mrs. J. N. Standifer
(Continued from last week)

Chapter IV

The sun was shining through the stained glass windows and lighting the church with a soft, mellow radiance, when Florida Ann awoke. She had slept so soundly that she was dazed at first, but soon memories of the previous day returned. She determined to look for the Picture Studio and appeal to Louise Horton.

She managed to put on her shoes, although they were uncomfortable. After eating the remainder of the loaf of bread she searched for a door with the key on the inside. She found one at a side entrance and passed into the street without being seen. She asked a negro woman who was sweeping a porch, the way to the Moving Picture Studio.

"It's a long, long ways from here, Missie," replied the woman. "You take the car down yonder at the corner and ask the conductor to give you a transfer. Then tell the naix conductor to put you off at the right place."

"Thankee Ma'm," replied Florida Ann with her best Pine Grove bow. As she had no money for car fare she would follow the car track.

The street down which the cars ran seemed endless. Her shoes grew more and more uncomfortable and her basket heavier. She reached a part of the city where there were numerous business houses and crowds of people were passing. There were several car tracks running parallel and she did not know which would lead her to the studio. She began to study the sign boards. Perhaps she was quite near the studio and did not know it. Suddenly she was jerked backwards and a policeman asked:

"Can't you look where you're goin'? There comes a car."

Sure enough a car was turning the corner and she had almost walked in front of it. She mustered up courage to ask:

"Is the Movin' Picture Studio near here?"

"No. But come with me and I'll—&" Florida Ann did not wait to hear what he proposed to do. She had grown suspicious. Across the street she ran, just as two trolley cars passed each other. She ran between them and stumbled and fell in front of an automobile she had not seen. There was a deafening roar in her ears, a sense of pain all through her body, and Florida Ann lay insensible on the pavement.

When she regained consciousness she had been carried to a drug store and a crowd was standing around. "Who are you?" asked a man who was bathing her face.

"I'm Louise Horton," she replied after a momentary hesitation.

"It's the movie star!" cried a bystander. "She's been on the street in one of her make-ups as a country

IN MEMORIAM

Mrs. Elizabeth Trapp

Sister Elizabeth Trapp was born in 1859. She gave her heart to God early in life. She united with the Baptist Church at Good Hope, and remained there until 1893, when she moved to Mt. Sinai and remained here until Oct. 27, 1925, when her spirit took its flight to God, from whence it came.

She was married to R. T. Trapp in 1876. Unto this union were born five children, all of whom are still living. We know it grieves you to give Mother up, but remember, as you pass on in life's rugged ways, that "earth has no sorrow that heaven cannot heal".

She has left a world of trial, sorrow, sadness and suffering for a region of bliss and happiness.

Rev. W. H. Rainer performed the last sad service. She was laid to rest in Good Hope cemetery to await the resurrection.

Since Mother died my heart has found no peaceful rest. I lean no more upon her gentle breast, nor hear her voice when I am sore distressed.

Therefore, be it

Resolved, first, That in the death of Sister Trapp the church has lost a faithful member, her community and acquaintances a loving friend and her home a noble wife and mother.

Resolved, second, That the church at Mt. Sinai extend to the sorrowing children and relatives their sympathy in this sad hour of bereavement.

Resolved, third, That a copy of these resolutions be sent to the family and The Baptist Record be requested to publish same.

Miss Zula Walton,

Mrs. C. E. Payne,

Mrs. A. F. Dearing,

Committee.

girl. Gee, but she's true to life! Somebody telephone for the ambulance to take her to the hospital."

"I can't go—I—" gasped Florida Ann. "I—want to go home."

"Can't go yet, young lady," declared the druggist. "Your arm is broken and also one bone of your left leg, just above the ankle. You must have immediate attention at the hospital."

Florida Ann attempted to rise to protest against going to the hospital, but again lapsed into unconsciousness. She was suffering too intensely when placed in the ambulance to make any explanations. Shortly after reaching the hospital she was given an anaesthetic and her arm and leg bones set. That evening and night she lay in a semistupor, obediently swallowing whatever nostrum the nurse offered.

The doctor came next morning, pronounced her "getting along nicely", cautioned her to keep quiet, and asked no questions.

"This here's a judgment sent on me," she said to herself. "I wanted to get rich too quick and I told a lie. I'm ashamed to ask the Lord to forgive me. But I got to tell

these folks the truth if it kills me."

The nurse entered with a huge bouquet of long-stemmed American Beauty roses.

"See what an admirer has sent, Miss Horton!" She held them up for Florida Ann's inspection. "And there are dozens of boxes of candy which must be kept until you are convalescent. Do you wish to see any of the cards or notes?"

"No, I want to tell you how it happened—"

"No talking, Miss Horton. It is positively forbidden by the doctor. You can say all you wish when there is no danger of a rise of fever. Don't worry about anything."

But Florida Ann worried every waking moment, for the consciousness that she was acting a lie robbed her of peace.

From time to time the nurse announced the arrival of more flowers and candy as well as baskets of choice fruit. Her patient wept miserably at each announcement and manifested not the least interest in the accompanying notes and cards.

Florida Ann awoke one afternoon to find a handsome woman sitting by her bed. There was something strangely familiar about the lovely face but the sick girl could not remember having met her before. The visitor smiled at the puzzled stare and asked:

"Do you recognize your double, little girl? No? You think you have seen me before? It was on the screen at the picture show, probably. I am Louise Horton, the picture play actress, and I want to know if you are able to tell me how it happens we have the same name and are so much alike."

Florida Ann began to cry.

"I ain't named Louise Horton," she sobbed. "I'm jest Floridy Ann Simmons from Pine Grove. I told a lie about my name because I was afeerd the p'liceman would put me in jail if he knowed I was Floridy Ann!"

"You poor little innocent! How did you happen to think of my name?"

Florida Ann told of Lucy Jones' discovery of her own striking resemblance to the actress and the suggestion that a fortune could be made by having her picture taken. She told of her dislike to study, the poverty of the Simmons family and the struggling, narrow, life on the farm. With tears of shame she confessed how she had slipped away from the Traveler's Aid matron, and her fruitless search for Mrs. Perkins.

"The policemen kept gittin' after me," she continued, "and I tried to run from one that was about to nab me—and I fell in front of that otter-mobile. They brought me here before I could tell 'em the truth and I ain't got to tell 'em any better yet."

"I will explain everything, child. And dear—I want you to remember what I say and let it help you to become a good, useful woman. You took a great risk coming to the city alone, but you and your mother did not know of the dangers. But listen: nothing worth while can be attained

without hard work, and putting forth the best that is in you. You could not be a moving picture actress without education, hard study and talent. The mind grows like a shrub or tree, and it takes time and cultivation for both—if they come to their best. And, child, the life of the stage artist is hard and beset with many temptations. At best it does not bring happiness. Only a few—and they the most talented—make enough money to keep them through a comfortable old age. Get an education, my girl, if it takes years and years—for you will be handicapped all your life without it. If you dislike teaching and clerical work cultivate whatever talent you may have for other things. Whatever you do, do it well or success will escape you. The nurse is looking daggers, so I must go. Keep the flowers, candy and fruit sent to 'Louise Horton' or divide them with the other hospital patients. Go home when you get well, and be happy and—good. I will not forget you, little double. Goodbye."

Florida Ann heaved a sigh of relief when her visitor was gone. She would not have to explain that she was only Florida Ann Simmons and not the noted actress.

But however would her expenses at the hospital be paid? The little farm would have to be mortgaged and she would never have a fortune to pay for anything. She fell asleep that night praying: "Lord help me in the best way—and let me be honest."

Chapter V

The following day as Florida Ann lay puzzling over plans for earning money to pay for her stay at the hospital, the nurse ushered in another visitor.

"This is Mrs. Bryan, the mother of the young man who was driving the car when you were hurt, Miss Simmons," said the nurse. "I will leave her with you for half an hour. Don't talk too much."

Florida Ann looked up into the face of the Dorcas lady she had met at the church.

"Why, you are the young girl I met at the church a week or so ago," cried the lady in surprise.

"Yes'm, I'm her," admitted Florida Ann, her face flushing. "And I been worryin' powerful about payin' back your kindness by deceivin' of you. I hid, and wouldn't answer when you called me, and I slept in the church that night, Ma'm. But I done it because I couldn't git on my new shoes after I took 'em off—and I didn't have no money and I was afeerd of policemen!"

"You were welcome to remain in the church, child. That rest room was intended for the weary and those needing it, but I returned with the intention of taking you home with me. You looked so forlorn and so much in need of a friend that I wanted to help you."

"And if I hadn't hid and told you the truth I wouldn't er been hurt naix day."

"I regret that accident more than I can express, dear girl. My son was the chauffeur and he feels like he barely escaped ending a human

life. We are thankful your injuries were not fatal—so thankful that we want to make amends. He has been expecting a suit for damages by Miss Horton, the actress, but the morning paper stated that there was a mistake and that the young woman injured was Miss Simmons of Pine Grove, Mississippi, who bore a striking resemblance to Miss Horton."

"I told a lie, Ma'm—that was how the mistake come about. I was runnin' from a p'liceman. I wasn't goin' to be put in jail for nothin'—and I thought they'd send me there if I said I was Floridy Ann Simmons."

"Poor little lamb! Does your mother know of the accident?"

"No'm, not lessen she's seen it in the paper. I hope she don't know."

"She will be uneasy unless she hears from you. I will write and tell her how nicely you are getting along, and how I am going to take you to my home, ten miles from the city, as soon as the doctor dis-misses your case, and keep you until you are strong and well. Will that suit you?"

"Yes'm, and thankee too. Tell her not to feel oneasy, and not to go to worryin' about the money I'll have to pay for stayin' at this here horsepital. I'll git work soon's I kin git about and pay it back."

"I will take the liberty of changing that message, Florida Ann. I will write her that my son will pay all expenses at the hospital, as he was the cause of the accident. We will help you in other ways, and trust that everything will work out for good."

"There wasn't nobody to blame for me gittin' hurt but me, Ma'm. I wasn't er lookin'."

"Louise Horton would have sued for a large amount for damages and Florida Ann is going to be recompensed for suffering and loss of time, as it is but just and right. There comes the nurse and I must go. I brought you some fruit which the nurse will serve when she thinks best. I will call every few days until you are able to be taken to my house."

Without a disturbing thought Florida Ann ate and slept and improved rapidly during the week that followed. Mrs. Bryan called often, bringing fruit and flowers and illustrated magazines. Another week, the nurse promised and the patient would be dismissed from the hospital.

The first day Florida Ann was able to sit up, the doctor told her that a lawyer wished to see her on important business and would call that afternoon. She spent the day wondering what a lawyer could want with Florida Ann Simmons. When he called, she listened in amazement while he made known his proposition to bring suit against John Bryan for \$30,000 as damages for the injuries she had sustained through his carelessness.

"But 'twan't through his carelessness," declared Florida Ann stoutly. "It was through mine. I run between two street cars that had jest passed each other and jest as I got across the car track I stumbled and

fell right under his car. He couldn't see me comin'."

"Miss Horton would have sued for fifty thousand dollars. The Bryans are well-to-do, prosperous people, and you can get big damages. Let me bring suit for fifteen thousand dollars, with a contingent fee. You know that means no charges if I lose the case, and my pay to come out of the amount we get judgment for. These careless chauffeurs ought to be taught a lesson. It is your duty, young lady, to stand for your rights."

"I ain't got no rights. I was to blame."

"There are witnesses—the drug-gist and others—who say it was a plain case of carelessness. Will you please give me your mother's address so that I may write her before you make a decision? Think of the anxiety and suspense and the cost of your illness—and she to suffer all this because of the reckless driving of a man that has money to throw at the birds."

"He's awful sorry 'bout the accident, his maw says, and she's been mighty good to me. She's goin' to take me to her house soon's I kin go."

"She is trying to pull the wool over your eyes to keep you from bringing suit. As a friendly adviser I will write your mother at once. In the meantime be thinking the matter over and try to realize what a snug little fortune you would have if I got judgment for fifteen thousand dollars for your broken limbs. I repeat—stand for your rights."

Florida Ann spent the evening obeying the lawyer's suggestion to "think" of what he proposed.

"I missed one fortune I thought I could make easy as winkin'," she said to herself. "Here's another seems like I could git, but I'm afeerd it ain't right to go to lawin' about it. Mr. Bryan's maw is so good to me, and it would hurt her plumb to the heart to run the law on him. But we are so pore—and maw and Dave and little cripple Jimmie has sich a hard time. We need money. I'll ask the Lord to help me do what's right."

The lawyer had said he would return for a consultation Monday afternoon. Sunday morning at ten o'clock the nurse came to Florida Ann's room leading a bent, sun-bonnetted old country woman.

"Maw! Maw! I'm so glad you've come!" cried Florida Ann, bursting into tears. "You knowed I was needin' of you, didn't you Maw?"

"Yes, honey. I sensed that mealy-mouthed lawyer warn't goin' to give you no peace about goin' to law for damages and I wanted to know jest how the thing stood. Air ye well enough to tell me all about it?"

"Yes, Maw, and I know the Lord sent you to help me do right."

Florida Ann told her mother in detail the circumstances which placed a modest fortune in her grasp, but did not withhold her opinion that she alone was to blame for the accident.

(Concluded next week)

BAPTIST ENCAMPMENT ASSURED FOR NORTHWEST LOUISIANA

Mansfield, La., Feb. 6.—During the fourth annual victorious life conference which just closed at the First Baptist Church here, definite steps were taken toward the realization of hopes which have for years been entertained by forward looking B. Y. P. U. and Sunday School people in this part of the state, and by the pastor and congregation of the church here, for an annual encampment that would afford a meeting place for the young people of the Baptist churches of Northwest Louisiana, for combined study, inspiration and recreation.

An association has been formed for the purpose of promoting and handling this encampment, the first meeting of which will be held in June, 1926. Its affairs will be handled by a board comprising one member from each of the Baptist Associations interested and five members from the First Church, Mansfield, with Rev. H. R. Holcomb as the first president.

The First Church, Mansfield, owns and has tendered to the encampment a tract of 15 acres of the most beautiful land in the state, located in the town of Mansfield, and upon which will be erected by the encampment the necessary dormitories, cafeteria, etc., to handle a crowd of 500 folks. At least one unit to house 125 people, and the cafeteria, will be ready for the June encampment this year, and the whole area of the grounds will be cleaned up and put in shape for camp-sites for the use of those who will bring their own tents and equipment. Gas, water and electric lights will be brought to the camp-grounds, and concrete sidewalks are already built from the camp-site to the church and tabernacle, which are within easy walking distance.

The tabernacle of the First Church, which seats 3,500 people comfortably, will be used by the encampment for its inspirational gatherings, and its Sunday School plant, built to conform to the advanced standard requirements of the Sunday School Board, and containing 40 rooms, will provide as many class and conference rooms as may be needed for the Sunday School and B. Y. P. U. study courses of the encampment, as well as much other needed equipment.

The church building, in addition to one of the sweetest-toned pipe organs in the South, contains two auditoriums available for large lecture classes, one seating 150 people and the other 875.

A large swimming pool and gymnasium will add to the recreational attractions; the camp ground also comprises a natural site for an outdoor swimming pool which will undoubtedly be used in time.

While title to the encampment site is in the name of the Mansfield church, the buildings which are to be erected on it from funds subscribed by churches throughout the district will be solely the property of the encampment and controlled and managed by its board the year round.

The organization of the encampment was perfected at an enthusiastic meeting attended by the pastors of practically every church in the district, and its success is assured, not only from a financial standpoint, but from the more important angle of attendance, and it is believed that the enterprise will soon be a mighty factor in training and developing the talent now latent in thousands of boys and girls and men and women and with which they ought to be carrying on the work of the kingdom and leading others to God.

Definite announcements regarding the exact dates of the 1926 encampment, the program, faculty, etc., will be made from time to time. The Mansfield church eagerly looks forward to its role of host to hundreds of Baptists in June, and promises to them the same hospitality which has been a feature of the winter meetings of preachers in the annual Victorious Life Conferences.

MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
White Spine Cucumber Seed,
Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Special Mixture of Sweet Peas,
with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 47th year in Seed business.

D. R. MAYO

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Millions of money necessary for our enlarging work of providing for aged and disabled ministers, their widows and dependent orphans should come through the benevolent forethought of faithful stewards. Let us send you our booklet on Wills.

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William Lunsford, Cor. Sec'y

Thos. J. Watts, Assoc. Sec'y



The man who will not fight with his fists will be a poor soldier with a cannon. The printed word is a small but very powerful weapon. He who scorns it would disdain calling fire down from Heaven if he were able. The Lord looks for action in the infantry as well as in Cavalry. How goes it?

No. 8—Weekly News from The Circulation Department

YOU WON'T LAUGH AT THESE FIGURES!

White Baptist population of Mississippi.....210,000
Circulation of the Baptist Record.....9,600

The white Baptists in Mississippi make up one-third the entire white population. It may be safely assumed that the white people take practically all of the reading matter that comes into the state. To offset any reading matter taken by the negroes no record is made of farm papers, papers sold on news stands, magazines shipped by express, etc. These figures are considerably smaller than actual conditions warrant.

THE COLD FACTS AS THEY ARE

149,902 magazine circulation—average subscription
\$2.50.....\$374,755
65,710 (dailies from outside state) circulation at
\$7.50.....592,825
74,260 Circulation of Miss. dailies at \$7.00.....519,820
105,000 Circulation by 175 weeklies at \$1.75.....183,750
(Being one-third the population, Baptists pay one-third the bill)

SMOKE THESE FACTS IN YOUR PIPE

STATE OF MISS. SPENDS FOR PERIODICAL
READING MATTER YEARLY.....\$1,671,150
MISS. BAPTISTS SPEND YEARLY FOR NON-
RELIGIOUS PERIODICALS.....557,046

MISS. BAPTISTS SPENT FOR BAPTIST REC-
ORD SUBSCRIPTIONS LAST YEAR.....14,471
MISS. BAPTISTS SPEND YEARLY FOUR TIMES AS
MUCH FOR SECULAR AS RELIGIOUS PERIODICALS
TO MISSISSIPPI PASTORS—ARE YOU GUILTY?

WELL, NOT A SINGLE ONE IS DIRECTLY GUILTY. EVERY PASTOR IN THE STATE IS RECEIVING THE BAPTIST RECORD. BUT IN CIVIL LAW, KNOWINGLY PERMITTING WRONG WHEN YOU COULD STOP IT, WINKING AT IT, BEING SILENT WHEN YOUR VOICE COULD UPHOLD THE LAW, IS REGARDED AS GUILT—PARTICEPS CRIMINIS—AND PUNISHMENT IS PROVIDED. NOT EVERY PASTOR HAS YET DONE WHAT HE COULD ON HIS FIELD FOR HIS FOLKS. GET THEM TO READ THE RECORD. IT CAN BE DONE. OTHER FOLKS GET YOUR MEMBERS TO PAY FOUR TIMES WHAT THE RECORD COSTS FOR OTHER PERIODICALS. WASH YOUR HANDS CLEAN BY SEEING EVERY HOME ABOUT TAKING THE RECORD.

NEWS FROM THE FIELD

Rev. L. E. Lightsey, field worker for the Record and Book Store, sends in full list for the Sebastopol church. When Bro. Lightsey lights on the folks they want to read the Record when he gets through talking. He is a sure-enough salesman.

Rev. Bryan Simmons send in list of all homes at Black Jack church with money to cover the subscriptions to the Record. That's what another Pastor thinks of the Baptist Record and how he expresses it. The newest thing we've heard of, however, is Bro. Materne's use of the Record at Lumberton. We know of many ways in which it helps the individual and the church, but Bro. Materne adds to that list. He used the Baptist Record as a text book for the Wednesday night prayer meeting. Different members were to take different items. Well, that's what the English teachers sometime do in the schools—assign topics in the daily press. Why not use the Record in the same informing way. It's worth it.

The Circulation man spent Sunday recently with Bro. McCall at Lyon. In the morning at S. S. at Lyon; the 11 o'clock hour at Coahoma; afternoon at Walnut Grove; and at night in Jonestown. A full, hard day, but very enjoyable. The nights were spent in the home of Mr. and Mrs. Barry K. Bobo, where the finest Christian welcome and good cheer was in evidence. Now and then you will find people who are examples of what religion will do for folks if you give it a chance. The Bobos in their words, deeds and living make use of their religion. They are a great asset to the Lyon church. Last Sunday the Circulation man enjoyed the morning hour with Bro. E. L. Davis, pastor at Pontotoc; the evening hour with Bro. Charles Nelson, at Nettleton.

The Baptist Record

Circulation Department



You cannot wage a successful war against the Devil in other People's lives if you do not fight him hard in your own life. The Lord would have us all called to bigger fields of labor if it would do any good. It's not the size of the field, anyway—it's the size of the plow and team and the number of hours put in.

